

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., December 1, 1927

NEW SERIES
VOLUME XXIX No 48

Do You Know?

DO YOU KNOW?

1. What are the marching orders of Southern Baptists, and who issued them?
2. What progress has been made by the denomination in obedience to these orders?
3. How many Southern Baptist churches gave nothing to missions and benevolences last year?
4. How many Southern Baptist churches failed to report a single baptism last year?
5. Who was the first president of the Southern Baptist Convention, and how long did he serve?
6. Who is the present president of the Southern Baptist Convention? Who the recording secretaries?

(Answers to this week's questions will be found on page 5.)

Tennessee Baptists gave, in the year just ended, \$336,672 on the cooperative program and \$143,673 designated, making a total of \$480,436. This is \$85,457 more than they gave last year. Congratulations.

The committee on committees at the last meeting of the Convention consisted of the following brethren: T. W. Green, J. C. Richardson, L. D. Posey, M. J. Derrick, and J. J. Mayfield. This committee appointed all other committees.

Dr. J. S. Rogers, mission secretary of the Arkansas Baptist Convention, has accepted the position of Superintendent of the Arkansas Baptist Hospital at Little Rock, vacating his position as mission secretary.

The report on the W. M. U. failed to reach the Convention because Brother E. T. Mobberly didn't reach Grenada. The rains made the roads almost impassable, and Brother and Sister Mobberly found refuge for the night in a cabin.

The Convention Board in a short session at Grenada authorized President H. T. McLaurin to present the needs of Clarke College to the Baptists of the state in order to secure by special contributions enough to wipe out the present deficit of \$10,000 due to the equipping their new building with the necessary furniture.

On the last day of the Convention in Grenada a motion introduced by Brother T. W. Green was passed making it the policy of the Convention to appoint a nominating committee a year in advance so that they may study the field thoroughly and carefully and nominate the best men for the various boards. This will enable the nominating committee to attend the sessions of the Convention, a privilege which has been largely denied them. For next year the nominating committee was appointed by the president, but hereafter it will be appointed by the committee on committees.

DO IT NOW!

Now is the time to plan for next year.

Already churches are putting The Baptist Record into 90 per cent of their resident families at \$1.00 each. Brother Pastors, we are counting on you to lead your church in this matter. It is that our people may be informed and spiritually fed. Help Them! Help Us! Help The Cause!

The Convention authorized this offer for the sake of our people and our work; the Lord's work. Now is the time to do it. Take it up with the church immediately. Include the amount in your church budget; or have a committee to canvass the whole membership. The Baptist Record for one year for \$1.00 if it goes to 90 per cent of the homes. Make it 100 per cent. Tell the treasurer to send the money to The Baptist Record, Jackson, Miss.

A street meeting for Jews was recently conducted in New Orleans by students of the Baptist Bible Institute.

It is said that a bill will be introduced into the coming session of the Mississippi legislature to move the law school and medical school of the University from Oxford to Jackson.

"Help those women" is the urgent appeal of Dr. J. F. Love, Foreign Mission Secretary. The women are trying to raise \$300,000, of which \$48,000 is to be used in sending back to their fields forty of our missionaries now in this country. This is the week of prayer, and special offerings are made now instead of the Christmas offering. Every cent of the full amount is needed.

The Supreme Court of the United States has ruled that Mississippi has the right to refuse admittance to white schools the children of any other than Caucasians, that is white people. This puts an obligation on us to see that proper provision is made for Indians, Chinese, Japanese, etc., who are unwilling to attend negro schools.

A young girl who was an orthodox Jew, a student in Baylor College was very devout and strict in her observance of Jewish feast days. Some one went to her during one of the revivals and talked to her. She wept but said, No. Finally she talked with Dr. Lee, and told him that she really believed in Christ, that He was the Son of God; but that if she told her parents, it would kill them; that a confession of Him would probably mean that she would be disowned. Dr. Lee told her that if she would confess Him, He would take care of her, and at the next service, she joyfully confessed Jesus Christ the Son of God as her Savior, and is now one of the happiest girls on the Baylor campus.

Brother J. A. Hodges of Randolph says their Sunday School recently sent in a generous contribution to the Old Men's Home in Jackson.

Picayune Church enjoyed a full day on a recent Sunday when Drs. J. E. Gwatkin and L. G. Cleverdon preached and gave an illustrated lecture on Jerusalem. It was Christian Education day.

Dr. Henry Alford Porter has been four years with the Third Church, St. Louis. In this time 1,573 have been added to the church; \$355,017.59 have been given to all objects, including \$146,371.50 for missions.

W. E. Hellen, new pastor at West Laurel, says he and his wife are happy in their work and the fellowship of their people. Large crowds every Sunday and people being added to the church. The pantry was recently well filled.

The Convention Board will regret exceedingly to lose Brother Joe Canzoneri as a song evangelist from its staff of workers. He has accepted work with Calvary Baptist Church in Jackson. This will of course allow him to spend more time at his home.

Rev. J. T. Edmundson comes from Georgia to be pastor of the Church at Woodville for half time, third and fourth Sundays, expecting to devote the other two Sundays to any needed work nearby, irrespective of the amount of compensation. Dr. W. W. Hamilton says of him that he has been an evangelist of the Georgia Board, also held meetings in many Southern States; has helped to build 48 churches, indebtedness on all being paid except two. He was pastor of three churches during a period of 26 years, baptizing a large number of people.

THE NEW ORLEANS HOSPITAL AND THE CONTRACTS

B. D. Gray, Corresponding Secretary

Some time ago Dr. R. H. Pitt, editor of the Religious Herald, called for the contracts in connection with the New Orleans Hospital, whereupon Dr. Z. T. Cody, editor of the Baptist Courier, made a similar request. We at once forwarded copies of the contracts with voluminous correspondence and records on the subject. Drs. Pitt and Cody wrote editorials, Dr. Cody briefly and Dr. Pitt at length.

The Religious Herald of Oct. 27, 1927, contains an article from myself on "The New Orleans Hospital and the Contracts." The contracts are given with quotations from the records. Doubtless our brethren at large would like to have the facts. The article covers two pages of the Religious Herald and contains extended quotations from the records and correspondence, probably making it too long for the busy reader. Copies may be had from the Home Mission Board. In brief the contracts are in essence as follows:

The Home Board was committed to the erection of a hospital to cost ultimately not less than \$2,000,000, provided the people of New Orleans furnished a suitable and satisfactory site, that the Hospital Commission assumed the contracts of the Home Mission Board, that the first unit of the hospital was to cost about \$600,000, that the Convention authorized the Home Mission Board to advance \$250,000 to the Hospital Commission towards the construction of this unit, that no other units to be erected until this has been paid for and the Home Mission Board reimbursed for the \$250,000 advanced, that the Hospital Commission executed notes bearing 6% annually, payable to the Home Mission Board for all sums advanced, and agreed to pay to the Home Mission Board 25% of all their hospital receipts from Southwide funds, monthly, as the funds are received, beginning in January, 1926, until all advances have been refunded.

The New Orleans people have complied with their condition in furnishing an acceptable site. The Home Mission Board has complied with its agreements and advanced the \$250,000, every cent of which had to be borrowed. The Hospital Commission agreed to reimburse the Home Mission Board out of its receipts from the Southwide funds of the Cooperative Program, monthly, at the rate of 25%, beginning January, 1926. The Board received between January 1, 1926, and April 30, 1926, \$1,657.35.

The indebtedness of the Hospital Commission to the Home Mission Board is \$250,000 plus interest (6%), \$35,941.65, which totals \$285,941.65. Less amount paid \$1,657.35, making balance due the Board \$284,284.30.

The Home Mission Board has asked repeatedly for this payment, but the Hospital Commission has failed to remit any of its receipts since May 1, 1926.

The contracts are clear and explicit. It is our solemn duty to carry them out in good faith. Other parties have complied with their part of the contracts, it remains for the Hospital to do likewise.

Home Mission Rooms
Atlanta, Georgia.

Through the courtesy of the Fort Worth Star-Telegram-Record Telegram Radio Station W B A P of Fort Worth, Texas, the faculty and students of the Southwestern Baptist Theological Seminary are broadcasting each Sunday afternoon at five o'clock Central Standard time. These programs are under the direction of Prof. I. E. Reynolds and Prof. Frank Cheek. We would be pleased to have you listen in and report to us through the above Station or direct at Seminary Hill, Texas.

—I. E. R.

THE DEVIL OF TODAY

(Continued)

G. C. Hodge

I. THE DEVIL'S IDEAL CHURCH VERSUS CHRIST'S IDEAL CHURCH

1. The Sunday School

We described Satan's ideal Sunday School in last week's Record, and will now discuss his ideal church.

2. The 11:00 O'Clock Preaching Service

(1) The attendance

The first thing that attracted my attention was the fact that nearly all the young people had gone home after Sunday School instead of remaining for the preaching service. Half of those in attendance at the preaching service had not been in Sunday School at all.

(2) The music

The next thing that attracted my attention was the music. Instead of singing the old gospel songs, they used light "modern" songs with meaningless words set to ragtime music. They had a couple of special numbers. The first was a solo by a visitor who had been invited to be present and sing at that service. She was a portly lady and her one object in singing was to exhibit her wonderful voice, and show her beautiful dress and jewelry. When she sat down nearly everybody in the house cheered, and I looked for her to come back with an encore, but she didn't. I judged from the way she looked, however, that she was satisfied with the way she had "put it over". Her song caused me to recall a good many of my past experiences, but the thing her voice reminded me of most was an old donkey we used to have on our plantation. I couldn't help but wonder which of the two could holler the louder, but finally decided that though her voice might be the stronger, his was the best. At any rate, I would rather hear him than her, because he didn't hang on to that high note as long as she did. She sang one of the Psalms of David, but had I not recognized the tune I never could have guessed what she was trying to sing, for not a soul in that house could understand a word she said. In fact, she didn't say anything—she merely wasted time by standing up there hollering and showing off like a peacock.

The pastor read the Scripture lesson "responsively" from the back of the song books, he reading the first verse and the people the second, etc. He then announced that the director of music would bring us a message in song, and announced the name of the song. It was an old gospel hymn, and at the mention of its name I was reminded of the many, many people I had seen coming down the aisles of various churches with breaking hearts, surrendering to the Lord Jesus while it was being sung. The director stood up to sing, and as he did so the pianist began to play, and I felt sorry for her because, as she was playing a different tune, I thought she had the wrong number. He, however, began to sing and I at once understood what THE DEVIL OF TODAY had done. He had taken that grand old gospel hymn and set it to the tune of a popular song that was being sung and played by everybody in barber shops, dance halls, gambling dens, streets and everywhere, so even though he spoke his words distinctly, and even though he had a trained voice, the song lost its effect, for instead of thinking of the message of the song they were thinking of the scenes recalled to mind by the tune. I thought to myself that THE DEVIL OF TODAY certainly knows how to handle church music.

(3) The prayer

The pastor called on the chairman of the board of deacons to lead the congregation in prayer. We all bowed, and as I often do, when thus engaged in prayer, I covered my face with my hands and prayed silently. I told the Lord everything I had on my heart and closed my prayer, but the man who was leading kept on. I got to listening

to him. The grammatical construction of every sentence was perfect; he had his phrases well rounded so as to have a musical and scholarly ring. I thought that perhaps one of Christ's ministers, by mistake, had been called on to pray. At any rate, I thought he must be a Godly man and a great scholar to put up a prayer like that. As he continued, I got so deeply interested in him I peeped through my fingers to see who he was. To my utter amazement and disgust, the old hypocrite wasn't praying at all. He was standing up there, with both eyes open, reading out of a book, which I later learned, was called a prayer book. I never wished for a brickbat so badly in all my life. I then remembered that I was in the Devil's ideal church, and that enabled me to cool down and hold my peace. I spent the next five minutes wondering what the Devil would do next.

(4) The sermon

The minister strutted out and into the pulpit like a turkey gobbler on the day before Thanksgiving. He had his hair brushed back so slick that his head looked like a peeled onion. His high collar, long tail coat, and silly little innocent smile was faultless. In fact, he looked like a perfect little dude just out of the band box.

He took a double text, "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth", (Acts 1:8), and "Ye are our epistle, written in our hearts, known and read of all men", which being interpreted means: "Ye are living epistles, known and read of all men" (II Cor. 3:2).

Three or four things were very noticeable about the sermon.

(a) The brevity of it

One of the most noticeable things about the whole service was the brevity of the sermon as compared with the other parts of the service. They gave forty minutes to singing, ten minutes for the collection and announcements, and ten minutes for the sermon. I was convinced of one thing, and that was THE DEVIL OF TODAY knows his business. He knows that without the preaching of the gospel the world cannot be saved. He also knows that it is impossible for anybody to preach a sermon that will bring conviction to the hearts of men and change the course of a nation in ten minutes.

(b) The lack of preparation

Anybody it seemed could tell that the preacher hadn't put any study or thought into his message. He had been so busy slapping folks on the backs, shaking hands and running here and there and doing this and that that he hadn't had time to either study or pray over his sermon, but the Devil wouldn't want his ministers to study or pray about a sermon anyway.

(c) The beauty of it

The preacher was a good speaker and had some catchy illustrations. As a whole, the sermon was really interesting. Once or twice he forgot himself and made a positive statement about what he believed. As soon as he made the statements he remembered that some prominent members of other churches were present and he knew that they did not believe as he did. He, therefore, begged them to not judge him too quickly, but give him time to explain and he would make it all right—as he did. Before he got through, he fixed it so that no matter what a man believed, or how big a sinner he might be, he couldn't possibly be offended at anything the preacher said. I myself didn't find any fault with the sermon until I thought it through and analyzed it. I then didn't find but two things wrong with it. The first was, he didn't have it outlined; therefore, it was impossible for anybody to remember it; and the second was, there was absolutely nothing in it. He had handed out a nice little, harmless, pacifying speech in a pleasing manner, and nearly everybody called it a great sermon, and I am sure the Devil considered it a masterpiece.

(d) The effect of the sermon

On my way to the hotel I overtook a man whom I had seen at the service and asked him what he thought of the sermon. He said that he was disappointed, that he had once heard his mother say that Jesus had the power to forgive sin. He said that he was a sinner and that he had gone to church hoping that he might learn something about Jesus, but that since the preacher had proven from the Bible that the church members were witnesses to the power of God that he guessed that after all his mother was mistaken. I asked him to explain what he meant. He said he knew nearly every leading member of the church, and that to his certain knowledge those who used to sin still do so. The only difference, he said, was that whereas they used to gamble for money, since joining the church they gambled for cutglass and silk stockings, and that instead of calling it shooting craps they call it matching, and instead of calling it seven-up they call it bridge. Those who used to play pool still play it, and those who used to play poker still play it. He said that to a sinner, gambling was gambling, and it all looked alike to him, whether it be for cold cash or for cold drinks. He said, taking the members as a whole, those who used to gossip still gossip; those who used to dance still dance; those who used to swear still swear; those who used to beat you in a trade will still beat you if they get a chance. I tried to reason with him by stating that while that may be true of a great many church members, it is not true of all of them. He said that if all those church members had tried Christ and if Christ couldn't help them to overcome sin, that there was no use to try, and he left me with a broken heart.

(To be continued)

THE RECENT STATE CONVENTION

The recent State Convention at Grenada, to our thinking, was one of the best and most distinctive in this generation. It was the best in spirit, and the most distinctive in its reliance upon God for guidance. The Brethren assembled with varied ideas and suggestions as to policies, but worked through under the constant call to prayer to a definite program for the coming year. We believe the Lord was there in person, and in the directing power of the Holy Spirit. Therefore, as Baptists and democrats of the New Testament order, we are all going to abide by the will of the majority as outlined in the recommendations as passed for the distribution of funds in the following proportions, namely: 55% to State-wide objects and 45% to South-wide objects, which according to agreed percentages are to be allocated thus: Of every \$100.00, the Education Commission gets \$31.00; the Ministerial Board gets \$1.00; the State Board gets \$16.00; the Jackson Hospital gets \$3.00; the Memphis Hospital gets 50c; the Orphanage gets \$3.50; the Foreign Mission Board gets \$22.50; the Home Mission Board gets \$10.00; the Seminaries get \$7.00; the Ministerial Relief and Annuity Board gets \$4.00; and the New Orleans Hospital gets \$1.50.

These distributions are not what some of us earnestly desired at the time of their consideration, but they are what we desire now, since we are persuaded that they are what the majority desire. Hence, we are for this distribution and these allocations, and ready to go afield for the goal set before us of \$450,000 in the next twelve months. We shall do everything in our power, personally, to induce our church and every church in the Association to do their share for this Co-operative Program, discouraging as far as practicable any designated gifts.

May the Lord of our lives lead us to victory, and may we be careful to ascribe the praise to Him.

In Brotherly love,

—J. L. Boyd, Magee, Miss.

CHURCH MUSIC OF THE PAST, PRESENT AND FUTURE
I. E. Reynolds

Without music the Christian worship and service would be bereft of one of its most helpful and powerful agencies, first, in spreading the gospel of Christ, second in inspiring those already Christians to greater heights of usefulness, and third, in comforting those who are in sorrow and trouble, to say nothing of its place in the teaching service and in religious social life. Andrew Law well says, "Theology and music move on hand in hand into time and will continue eternally to illustrate, embellish, enforce, impress, and fix in the mind the grand and great truths of Christianity." It seems to have been in the divine plan that music should be the handmaid of the churches. Since the beginning of time music has had a part in all religious worship, both in Christian and in non-Christian religions. We have authenticated, historical accounts of its use by the ancient nations, including the Babylonian, Assyrian, Egyptian, Jewish, Greek and Roman, in their religious programs. The early Christian churches emphasized music and during the times when they were hounded by persecutions, birth was given to the greatest hymns. The connection of music with Christian worship and service of every kind has continued from that time to the present day.

Of course, the reader must keep in mind that we are discussing only evangelical church music, and that the music of the liturgical service is to be left out of our present discussion.

After these brief introductory words, let us turn our attention to the standards and types of music used by the evangelical churches of the past and present, and try if we can to imagine what the music of the future will be. The church music of the past consisted largely of Greek and Roman hymns together with the Psalms. In the seventeenth century the English hymn came into existence and became very popular. The anthem had its beginning about the same time. From that time until about the middle or latter part of the nineteenth century we could well designate as the era of the standard English hymn and the anthem. These hymns were doctrinal, didactic, missionary, evangelistic, devotional, and experimental in character. For the most part they were set to worthy music, which acted as wings to convey the sentiment expressed in the hymn tunes, which was usually dignified and stately, written in a musicianly way, and appreciated by the worshippers because of the reverent and worshipful spirit.

There were, of course, fewer advantages in the rural districts and smaller towns and communities for musical development and leadership, but what they did have was used to the very best advantage. Even though in many instances the hymns were lined out because of the lack of books, the singing was spontaneous and reverent and was enjoyed and appreciated by all as a definite part of the worship.

Now, regarding the church music of the present day. About the middle of the last century a new type of music began to appear, written by some song writers in an effort to furnish a more simplified form of music to be used in Sunday School with the younger people. This type was called the "gospel song". It soon became very popular and was adopted and featured not only by the Sunday Schools, but by the traveling evangelists of the day. It was given tremendous impetus by Moody, Sankey, Major Whittle, Bliss and others in their meetings. The demand for this form of music became so great that many writers gave their time and attention to it. Publishing houses sent out gospel song books by the thousands and even millions. Singing school teachers who in previous work had used standard hymns and hymn tunes, began to use the gospel song, thus it is easy to see how through all of these agencies the old hymns began to lose out

and the new gospel song gain in favor and popularity in the churches because of its simplicity in construction and harmony, its rhythm, and catchy tunes. Yet, in its beginnings it maintained fairly good standards in both literary texts and musical arrangement, but like all popular fads, as time passed the standard began to degenerate until at the present time much of the music of the gospel song variety is nothing more than mere jingle and the words little more than mere doggerel. Unfortunately, the rural churches and those in smaller towns and many city churches are using this type of music in all of their activities. Few of the standard hymns or better forms of music are used at all. These churches are preyed upon by the singing school teacher or other would-be musicians, and by publishing houses whose only aim, purpose or ideal is purely commercial. The present-day evangelism, much of which is seemingly to entertain people through vaudeville performances and antics of every kind, to count large numbers and get a good offering,—against which many of our churches are beginning to rebel,—has had much to do with the popularizing of the cheap type of gospel song.

There are many indications that we are at the threshold of a general reaction against this modern, high pressure, sensational, professional and commercial evangelism in both preaching and singing. The masses of our church people are not familiar with the better types of church music and little effort is made on the part of anyone to teach them a better grade.

Then too, the popularity of the music of the day, with its syncopation and jazz—which is the result of the fast age and jazzy time in which we are living,—has its influence also upon our church music. It is no wonder that with all of these tendencies against wholesome church music the conditions musically are what they are in the average church. The writer would not have the reader believe that we should throw the gospel song as a whole overboard, but he does believe that only the better types of it should be used. The gospel song has established itself and is here to stay, for there is a place in which it is useful and helpful. Neither would he have the reader believe that he thinks the music in all the evangelical churches is below par. There are many churches which have a well organized music program which maintains high standards, but proportionate to the number of churches in the Southern Baptist Convention, they are few. In the average church the music program is not even on a par with the preaching or other phases of the church life in so far as standards are concerned, largely because of the indifference, neglect, and lack of proper musical appreciation upon the part of the pastor, officers, and the church members, which always means an inefficient musical leadership. In our present-day music programs as contrasted with those of the past in which the music conveyed the sentiment of the text in a reverent and worshipful manner, we seem to have the idea that all we need is a jerky, catchy, rhythmical tune sung or played at a high rate of speed, the alibi being to get life and pep into it for the purpose of entertaining or tickling our ears with barbershop harmony and appealing to our pedal extremities, paying no attention whatever to the sentiment or thought involved in the text, and sad to relate, so often the words do not mean anything.

If the above condition is true in the present-day churches, what is to be the future of church music? In the writer's opinion there will be a reaction against present forms, types and standards in favor of a more wholesome program. There are many reasons we could give that bring us to this conclusion, one or two of which are as follows:

1. The result or influence of the music which is taught in the public schools. The large number of victrolas and radios in the home, which

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. L. LISSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which will accompany the notice.

THE NEW OLD COMMANDMENT

There are passages of Scripture which are purposely puzzling. They were so written that they might challenge attention or require investigation. Their meaning does not lie on the surface. They may even appear to be radically revolutionary or contradictory or repellent; all that they may startle us into thinking. Such for example is the statement of Jesus, "If any man hate not his own father he cannot be my disciple". Or again, "Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you". But just as the living streams of water are found under the rock through which your drill must pass in digging a well, so the well spring of the greatest truths of the Gospel are found by digging into such difficult passages of scripture.

But the one we had in mind, which gives the title to this article, "The New Old Commandment" is found in the first epistle of John, chapter two, verses seven and eight. "Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth."

Now why does he get us all mixed up with these words about a new commandment and an old commandment? Why does he say he writes no new commandment, but an old commandment? And then before we can get our mental machinery adjusted does he say it is a new commandment? Well for one thing to keep us from going to sleep while we are reading the Bible. When you get tired reading the newspaper you turn to the "cross word puzzle", or the "nuts to crack", or the "confusion column". We'll never get much out of the Bible, nor from any other book if it does not make us think. So here you are: A New Old Commandment.

Some Jews are saying the principle things in the New Testament are not new. The ideas, ideals and teachings are all found in the Old. All right; so be it. That is what John says too. And Jesus said he didn't come to destroy the Old, but to perfect it. John says, "The old commandment is the word which ye had from the beginning". God is the same; truth is the same; righteousness is the same; sin is the same. The special things that John is urging in his epistle are holy living and brotherly love. But these are not new, you say. Nay verily, Moses said back in Leviticus 19:2, 8, "Speak unto the all the Congregation of the children of Israel and say unto them, Ye shall be holy: for I the Lord your God am holy". There can hardly be anything higher or better than that; never has been; never will be. We are still pressing on toward it. We haven't passed it. It is an old, old commandment.

Again he says in the same chapter, "Thou shalt

not avenge nor bear grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord". We shall hardly find anything modern or up to date that surpasses that. And the people who say that the moral standards of the Old Testament are out of date are only braying out and advertizing their own ignorance.

But John says it is a new commandment; and that is where the puzzle comes in. But he will help you to work the puzzle, if you pay attention to what he says. And this is his explanation. He says, It is a new commandment, "which thing is true in him and in you; because the darkness is passing away and the true light already shineth". This old requirement of holiness, this old commandment to love others as ourselves had become covered with the dust and debris of the centuries. It was like a treasure hid away in a secret place and had never been brought to light. The world had never seen an exemplification of it. The world had lost confidence in the existence of such a thing. It was an unattainable ideal, that could never be realized. Why try for it? Why advocate it? Why preach it or teach it?

But suddenly there comes One in whom this word is true, in whom this requirement is fulfilled. The truth is revived, is made to live and walk before the eyes of men. Jesus lived a sinless, holy life. He loved others to the limit of love. Greater love hath no man than this. He loved us and gave himself for us. Faith in holiness and love are born again. They do exist. They can be demonstrated among men. They are incarnate in Christ. He is the fairest among ten thousand and one altogether lovely. So John says of this New Old Commandment "which thing is true". It is not a romance; not a fable, not merely an ideal: "which thing is true in Him". It is actualized. He is the image of the invisible God and the embodiment of perfect manhood.

But the sentence does not end with "Him". Read it to the end, "Which thing is true in Him and in you". Christ makes Christians possible, makes them actual. "He that saith he abideth in Him ought himself also to walk even as he walked. The old commandment was the law, the new commandment is the gospel. It is the same thing with a new dress. Yea, rather with a new spirit, a new life. For "what the law could not do in that it was weak through the flesh, God—notice that God comes in—God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the requirement of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. It is indeed a new commandment, a new covenant, a new creature, a new experience. If any man is in Christ Jesus, there is a new creation, a new universe. "Behold I make all things new."

Forty-two conversions were reported at Victory Memorial Church, Louisville, in a meeting in which Evangelist A. D. Muse assisted.

Brother L. E. Lightsey was with Pastor J. A. Chapman at Strong Hope, Bethel and Pearl Valley for three days, and sent in 90 new subscribers to the Record where there were only six before. That is a hopeful sign of cooperation.

Pastor Olus Hamilton, of Mt. Sterling, Ky., reports a good meeting in his church led by Evangelist Ray Palmer and Singer Carlyle Brooks. There were nine additions, seven of them by baptism.

The Tchula Church will soon dedicate their new church building, as the debt was wiped out two weeks ago. They are talking of going from one-fourth to one-half time. Attendance has grown, interest improved and all departments are functioning well. Pastor J. R. G. Hewlett is feeling comfortable.

R. A. Walker is a Mississippian, but has located at Lufkin, Texas.

Virginia Baptists gave \$10,000 more to the cooperative program this year than last.

Pastor F. Q. Crockett goes from Sumner to Tunica. He had one or two other calls, but chose Tunica.

Brother H. C. Clark has resigned at Bay Springs, Louin and Montrose. He ought to be secured by some good church or churches in Mississippi.

Brother J. P. Harrington, who has been doing some work for the Mississippi Anti-Saloon League, made a home run of a speech at the Grenada Convention.

Hendrick Van Loon, who wrote a book of Bible stories for children, in which he denied or discounted everything miraculous, has had trouble in the divorce courts.

Pastor C. A. Wales of Ripley preaches at Faulkner and Fellowship Churches in Tippah County. This year these two churches have built two good church houses and have prospered otherwise. At Ripley the Sunday School has doubled its attendance in the past two years.

Pastor G. H. Suttle says that Heidelberg and Pachuta have The Baptist Record in 75 per cent of the homes and will take advantage of the \$1.00 offer for 90 per cent of the homes. He believes it can be done everywhere and will greatly help all our work. Act promptly.

Prentiss Church decided on Sunday, Nov. 20, to build a new \$30,000 church house, and on that evening subscribed \$16,000 of it. Pastor J. B. Quin is happy, and will soon have all things new, as the new church at Bassfield was dedicated a few months ago.

You will find on another page a review of the new book by Dr. G. C. Savage, "Time and Place Harmony of the Gospels". This volume is bound to attract attention from all Bible students and may change men's notions about the matter of many duties in the Bible.

Evangelist V. B. Starnes and Singer, R. A. Walker, recently closed a great meeting in Hoyte, Mo., with 254 additions. They are with the East Avenue Church of Austin, Texas now, and will be with the Magnolia Baptist Church Beaumont from Nov. 20th, till Dec. 4th.

Everybody who remained for the close of the Convention will always be glad they heard the heart moving messages of the afternoon on the Old Preachers, our Hospitals, the Orphanage and Law Enforcement. There was nothing better in the Convention. And at night a most helpful sermon was preached by Dr. W. T. Lowrey on "Abiding in Christ the Condition of Fruitfulness".

On Friday of last week there was a meeting in the Convention Board offices of brethren who had been selected for the work of inaugurating the campaign for \$450,000 for the year 1928 in our mission budget. This week these brethren are meeting the seven organizers in each association in the State, the purpose being to press vigorously the canvass which is to begin in all the churches December 4-11. Everybody recognizes that if we are to raise the amount indicated it means work for everybody and giving by everybody. The plan is to have an organized, publicity man and five assistants in every association and that this organization is to be duplicated in every church, and that the canvass will not close till every member in every church has had the opportunity to subscribe and to make a cash offering.

THREE CELEBRATIONS IN LONDON

By Mrs. P. I. Lipsey, Jr.

London, England.

London people have celebrated three famous days within the week, one a national day, another a city celebration—famous the world over, and the third a recent world-wide celebration. They are Guy Fawkes Day, November 5; the Lord Mayor's Show, November 9; and Armistice Day, November 11.

November the fifth is taken over by the school children and the college students forever to the dishonor of a certain young soldier of fortune, Guido Fawkes, connected with the gunpowder plot which was an attempt to blow up Parliament as a Catholic protest in the time of James I. The observance hinges around a "Guy" which is hanged and burned in effigy—the performance accompanied by a great display of fireworks.

In London for two or three days before the fifth, children dressed in queer costumes, or pushing a "guy", a stuffed dummy in a pram, or having it posted, asked passers-by for a penny. The pennies are used to buy firecrackers and skyrockets for the day. And a wary person is he who goes through the crowded districts where children play in the streets—wary lest he find himself in the air over a noise under his feet.

The "Guy" of the year is supposed to be an outstanding local or national figure with whom the public is familiar and perhaps a bit put out.

Stories of the "rags" at Oxford and Cambridge on Guy Fawkes Day remind me of celebrations of football victories in some of our high schools and colleges. The mob spirit is pronounced and the students have the time of their lives breaking windows, arresting policemen, and disturbing the usually quiet university towns with noise.

The Lord Mayor's Show four days later is a spectacle each year since the times when the guilds supported their candidate with elaborate pageantry on the river—the boats bearing the companies sailed down the Thames from Tower Bridge to Westminster.

For many years now the Show has been on land, the way being down Fleet Street and the Strand from the Mansion House, the official residence, to Whitehall to receive the recognition of the Crown, and then back along the Embankment. This year the whole way was lined with thousands of people who came from curiosity, to bring the children to see the Show, and to honor the Lord Mayor.

As Mr. Lipsey and I stood on the curb in a pushing, eager crowd of people, amused at the little children leaning out to see if it was coming, sorry for the poor beggars making use of the occasion to gather a few pennies, and sometimes annoyed at the hawkers who passed up and down selling anything from a streamer to a replica of the Lord Mayor's coach, we heard the beat of drums. An expectant hush, and then a rustle through the crowd as the mounted police led away from their posts—the parade came in sight.

Mounted men in uniform went by; a military band playing a martial tune; gun carriages; Dick Whittington and his cat on a float; cadets; anti-aircraft artillery; other military bands in gala uniform; cavalymen with their glittering swords at attention; boy scouts and girl guides; ships representing the laying of the cable at different periods; life saving methods, Trinity House, Captain Cook's venture; a float with smiths working on glowing iron; more bands; black coaches drawn by four horses, holding the aldermen in uniform of sables and velvet hats—like a Rembrandt; more mounted companies; more coaches; one handsome man bowing and bowing whom we mistake for the Lord Mayor until a gorgeous array of mounted men in gold uniforms escorts a golden coach of state into view, and there is now no doubt. The people cheer, then a company of cavalymen in khaki—and then the police and the show is over for us.

Great crowds were filling the streets again on Armistice Day—the day every nation has cause

to remember. Too recent with sorrow for it to have lost its significance, a different atmosphere has pervaded the whole city.

As I was unable to attend the services at the Cenotaph, I have obtained an exclusive interview from my husband for you:

"I arrived in Parliament Street, Whitehall, about fifteen minutes before King George did, and 35 minutes before the Armistice moment of eleven o'clock. The vast crowd packed the whole area about the Cenotaph (the symbolic empty tomb of the empire) and I was unable to get nearer than 100 yards of that stately white shaft.

"From where I stood facing the Cenotaph, which was draped with flags and heaped with flowers, Westminster Abbey and the Parliament buildings were to my back. In front of me I could see as far as the edge of Trafalgar Square, half a mile away, a mass of people come to celebrate the anniversary of peace. There must have been between a quarter and a half million men, women, and children in this vast concourse, and they were remarkably quiet. Around the memorial tomb were crack battalions of soldiers, beautiful in red coats and headpieces of brass or bearskin.

"It was impossible, even with my height, to see what was done at the base of the Cenotaph. Thousands of women, sunk in the throng, tried to overcome their shortness of stature by devices which were novel to me. They raised mirrors—for all women seem to carry mirrors—above their heads at arms length to use them as periscopes. We tall men could scarcely see for the array of vanity cases held above the crowd. One man, indeed, had a periscope of his own, a long slender box which held two mirrors adjusted for relaying the view to his eyes.

"If the king had no more luck than I did, he did not see me. I read in the papers later that he, the Prince of Wales and the Duke of York placed a wreath on the monument. All I could see of the royal family was the rich draperies in the high window of a government building, placed there to keep the queen from skinning her elbows as she looked down on the scene.

"At eleven o'clock the world-famous clock, Big Ben, in the Tower by the Thames just to my back, whanged out eleven resonant, deliberate strokes. A two minute silence began, and no doubt the minds of many thousands of men there who had crouched on the blazing front of the war just nine years from that moment, reviewed again the drama of that turning point in history. For my own part I recalled how I roamed the shell-ripped wood near Metz, avoiding tangled wire, heaps of munitions, and the bodies of men who perished just before the peace began.

"So these tens of thousands stood silent as they remembered. Only the popping of a great Union-jack a hundred feet above my head, as it was whipped in the biting breeze, reached my ears. The end of the silence was marked by the roar of guns on a distant parade. Startled by the salvo, a flock of pigeons sailed out on whistling wings from a roof in the Labor department offices and circled above the human masses.

"Solemn music by military bands, a bugle call, then a hundred thousand voices joined the song, 'Oh, God, our help in ages past'. They sang again, still quietly, 'God Save the King'. From again this very heart of the British Empire the sound was borne by appliances of science to the uttermost parts of the globe.

"Then the movement to Westminster Abbey and the tomb of the Unknown Warrior began. Widows and children of the dead, the disabled veterans in coaches, soldiers in resplendent uniform marched toward the Abbey. But though they marched within a few paces of me, I could see only the tall shako of the Imperial guards and the sharp bayonets of the royal troops.

"Here I abandoned all further efforts to see the official ceremonies and joined the rush of tens of thousands for buses, underground trains, and tramways—homeward. And well I remembered that same homeward impulse which struck me like a biting pain, just nine years before."

ANSWERS TO "DO YOU KNOW?"

(December Installment, No. 1)

1. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you. Matt. 28:19, 20. These orders were delivered by Christ himself.
2. While Southern Baptists lead all other denominations at home in the matter of evangelism, last year it required an average of more than eighteen church members to bring one person to Christ and obedience in baptism, and there are now nearly 2,000,000 more unsaved persons, ten years of age and above, in the South than there are members of all churches combined. In the matter of sending the gospel to other nations, Southern Baptists ordinarily have 513 American missionaries in fifteen countries, representing a population of 587,057,860, or about one-third the population of the globe. When all these missionaries are on the job it represents one American missionary to every 1,148,260 persons, but today about 150 of these missionaries are detained at home because the Foreign Mission Board has not the funds with which to send them back to their fields and maintain them there.
3. 7,306.
4. 7,622.
5. William B. Johnson, of South Carolina; three years.
6. George W. Truett, of Texas, is the present president of the Southern Baptist Convention, while the recording secretaries are Hight C. Moore and J. Henry Burnett, of Tennessee.

NOTICE

The State Convention Board Office cannot supply Church Collection Envelopes this year.

Those desiring CHURCH COLLECTION ENVELOPES can secure them from the Baptist Sunday School Board, Nashville, Tenn., as follows:

Current Expense	
Weekly sets, per set.....	\$.09
Semi-monthly sets, per set.....	.06½
Monthly sets, per set.....	.03
Duplex	
Weekly sets, per set.....	\$.10
Semi-monthly sets, per set.....	.07½
Monthly sets, per set.....	.04
The Globe Envelope & Printing Co., Richmond, Va., can supply churches with COLLECTION ENVELOPES as follows:	
Single Envelopes, 52 to set—in cartons	
50-99 sets, per set.....	\$.13
100-199 sets, per set.....	.11½
200-299 sets, per set.....	.11
300-399 sets, per set.....	.10½
400-599 sets, per set.....	.10
600 or more sets, per set.....	.09½

The State Supreme Court has ruled that commercial property whose rental is used for school endowment is subject to taxation. The case brought before them was that of Millsaps College, which owns large property in the business district of Jackson which is rented to business firms. This is in line with a previous ruling that Baptists must pay taxes on the real estate owned by the Convention Board in Jackson, a part of which is rented to others.

The flogging business has brought the State of Alabama into unpleasant notoriety; and now we have a case in Mississippi. The morning papers reported last week that a man had been flogged near Hattiesburg because he contended for the enforcement of the stock law. This was probably not the work of any secret organization, but the full strength of the law should be used to stop it in the beginning. And any secret organization which countenances such a thing would be unworthy the support of any decent citizen.

(Continued from page 3)

bring the younger generation in touch with much of the best music thereby unconsciously instilling in their minds a better musical appreciation which causes them to be dissatisfied with low standards anywhere, whether it be secular or sacred.

2. Because of the natural tendency to reactions in different directions. The pendulum swings in extremes, first one way, then the other, and it seems to the writer that we have certainly had the extreme in the direction of low standards, and it is now time for swinging in the opposite direction.

Although these things be true, if we are to have the best music in our churches, we must make some effort in that direction. Things just don't happen within themselves. Then the question arises as to what we can do. Briefly the answer is, inspiration, demonstration, and education.

PACIFIC OCEAN, EN ROUTE TO CHINA

To those of us who by the grace of God were called to preach His gospel in China and have already tasted the joy of years of service in that needy land there comes a sense of real gladness in realizing that we are again actually nearing our field of labor. We sailed from Vancouver, British Columbia, on the Canadian Pacific steamship "Empress of Canada", and were fortunate in securing a second-class cabin adjoining the first-class. Except for three days and nights of storm we have so far had a pleasant journey.

We planned to sail in the spring, but circumstances made it seem wise to wait awhile, until conditions improved in China. Events of the past year brought much apprehension to our government and to missionaries in China and America, so we did not wish to run into danger. But recent reports from our station, Harbin, Manchuria, and North China, reassure us of improved conditions. In fact, the missionaries in Manchuria have never been requested to leave that part of China. Mission work there has gone on as usual, in spite of many apprehensions. A letter received from a fellow missionary whose field is in another part of China says: "I congratulate you in that you are privileged to work in the great north Manchuria field. In my opinion for the next five years that will be the most desirable and fruitful section of all our north China Mission field, and I see no reason why there should be any political disturbances there to hinder your work." Letters awaiting us at Vancouver from our fellow-workers in Harbin, Dr. and Mrs. James, indicate much encouragement that we are able to return at this time. Our regret is that we are not taking back any new missionaries with us, and that the Board is unable to furnish us funds to carry forward the work as we should. There are a number of missionaries of other denominations aboard the ship from Canada, the United States, Scotland, and England, some for China, and others for Japan and Korea; but we are the only representatives of Southern Baptists.

We had a most pleasant furlough in the homeland. It was good to see old friends and relatives after an absence of seven years, and to make new friends. Our work and residence at the Baptist Bible Institute in New Orleans were a great blessing to us all and we enjoyed much a few weeks of Ridgecrest. We were busy nearly all the while, for who could refuse invitations to speak on the work in China when the Board was so badly in debt. Many manifested the keenest interest and showed that they desire sincerely that more be done for giving the gospel of our Lord to a lost world. A better day for missions is dawning in China. I can but believe that Southern Baptists will bestir themselves and do for their Lord and the lost of heathen lands that which God desires of them.

The trip across the continent from Ridgecrest, N. C., to Vancouver was made by car. Some friends helped us a few hundred dollars and made

it possible for us to take an automobile to be used in the work in Harbin. We had hoped to take back a new car, for the freight on a used car is as much as on a new one, but we are glad indeed to have this one. The money given was over and above regular contributions to the unified work, and some of it was from friends who are not Baptists. In crossing the continent by car we saved the denomination in traveling expenses more than the total amount received from Baptists on the car; and now it is on its way out to China to help us preach there the blessed gospel of our Lord.

Crossing America by automobile was a wonderful experience for each of us, and meant much for the three children, who in no other way could have seen so well the beauty and extent of their own great country. Our route from Ridgecrest recommended by the American Automobile Association in Washington, carried us by Asheville, Knoxville, Louisville, St. Louis, Kansas City, Denver, Yellowstone National Park, Spokane and Seattle. We passed through twelve states and six capitals, traveled 3,600 miles, using 250 gallons of gasoline and 40 quarts of oil. The trip required thirteen days of actual travel. (A few short side trips are not included in distance, gas and oil.) We ate many of our meals by the roadside and spent the nights in tourist camps. One member of our party counted by the wayside 133 cars that had flats or other troubles. Only three wrecks were seen, but many were the casualties among the fowls, birds and animals, for we noted 222 birds, chickens, dogs, snakes, terrapins, gophers, prairie dogs, a badger and a sheep by the roadside, all having fallen to the passing of automobiles.

We have seen no land now for seven days, except a few islands of the western part of Alaska. Our steamer made a half-moon route, deflecting northwest and then southwest, in order to save distance by going over the top of the globe. So we passed in sight of the Aleutian Islands. It was quite cold up there. We are now farther south and are passing over what, it is claimed, is the deepest part of the Pacific, where the water is four miles deep, so deep that the light of day cannot reach there; but the queer fish in those great depths are furnished by their Creator with lights on their bodies to guide them on their way. We saw a number of large whales yesterday as they shot water high into the air. Plovers and other small birds migrating southward, weary from flight frequently rest upon the great ship, and then go on, as God has told them, to sunnier climes. We, too, are making our way on to the north, where God in His providence is leading us. On our way up to Harbin we will leave the children in a good American school for missionaries' children at Pyongyang, Korea. They will be thirty hours away by train, but this is not like having the Pacific Ocean between us, and they can spend the summer with their parents.

Fellowship with God's people in the homeland and study of God's Word there, and then seeing again these past days the great mountains and wonderful plains of America and the vastness of the great Pacific, and the reading of good books on the steamer have brought us closer to God and prepare us for better service for Him in China. We go back to our work with renewed strength and glad hearts. How grateful we are to those of you who made possible our return!

Our prayer for each of you is that God will bless you with every spiritual blessing; and will you not pray that he fill us with the Power of His Spirit and use us in a greater measure than in the past; and O, Southern Baptists, will you not pray the Lord to send in some way the workers that are still needed in heathen lands, and for money to employ workers for the many places in the great Manchuria field where the gospel is not being preached? We are told that more Chinese are moving into that part of China by hundreds of thousands from the war ridden sections of Shantung, Chili and other provinces.

Do not think that the day of missions in China has passed. It is just now well begun. If ever the Chinese needed the gospel and the Christians our encouragement it is at this time. And do not think we are discouraged regarding conditions in China. All who know the real situation there agree that the recent troubles will ultimately work out for the furtherance of the gospel. I have not talked with a single missionary or foreign mission secretary but who looks with hope upon the future of Christian Missions in China. Our problem is really not in China, but in America. We still need men and money. Southern Baptists have both. Your missionaries should be returned. Those who had to flee to the port cities are going back, and many have already returned interior; they are being received cordially not only by the Christians but in many sections by the non-Christian Chinese as well, and many, I am told, are hearing the gospel gladly.

—Chas. A. Leonard.

THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS, LOUISIANA B. H. DeMent, President

The Baptist Bible Institute is a great Baptist business corporation. It is carrying on at the original stand in the city of New Orleans, the metropolis of the South, the most interesting city in America.

Ten years ago, in May, 1917, the Southern Baptist Convention, meeting in the city of New Orleans, crystallized a lingering sentiment which had been slowly developing for one hundred years, and voted to establish a school in New Orleans for the training of Christian workers and leaders. It is generally recognized that the Baptist Bible Institute has had a remarkable growth and has exerted a mighty spiritual influence on the city of New Orleans and surrounding country. Its development and power have surpassed the sanguine expectation of its most optimistic advocates. But we have not accomplished what some of us had in mind nor what we shall achieve by the help of God and the cooperation of the Baptist brotherhood.

The courses of study have been developed according to the demands of educational and missionary necessity and opportunity, and the requirements of a growing student body. For the first four years there was given a three years' course leading to the degree of Master of Christian Training. This is our fundamental, distinctive and permanent course. It became necessary to modify this course so as to provide for different types of students we were under obligation to train for efficient service; consequently, in 1922 courses of study were offered leading to the degrees of Bachelor of Missionary Training and Bachelor of Theology. In 1923 courses were extended to include the degrees of Master of Missionary Training, Master of Theology and Bachelor of Gospel Music; in 1924, the Bachelor of Religious Education, and in 1925 the degree of Master of Religious Education. At the meeting of the Board of Trustees in 1926, the faculty was instructed to offer the degree of Doctor of Theology under the definite and rigid conditions set forth in the catalogue. We are thus progressively realizing the ideals of the founders of the institution; namely, to give the best possible training to preachers, laymen and women, for different types of service at home and abroad.

Two of the most distinctive features of the Baptist Bible Institute are these: Emphasis upon the thorough study of the English Bible, and the requirements of practical activities in connection with intellectual development. Our original, fundamental course requires, in the English Bible alone, six hours a week for three sessions. Three methods of Bible study were pursued,—the synthetic, or the Bible by books; the historical, or the usual seminary method; and the intensive Bible work, or seminar method.

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ing by doing and doing while we learn, has received a wide application in recent years, not only in schools of religious training, but in institutions of higher education. It is the method of the clinic, the correlation of thought and act, of carrying out and testing principles in concrete, social situations. It is the method of the Master.

The practical activities in the Foreign Language Department are worthy of special note. Dr. R. P. Mahon is head of the Department and Professor of Missions and Spanish. Spanish work has been opened up in New Orleans, especially in connection with Coliseum Place Baptist Church. A Spanish department has been organized in that church. It has preaching services every week and prayer meeting Thursday night. From six to ten Spanish-speaking countries are represented at every service.

There are several marks of encouragement connected with our Italian work. Dr. Lawrence Zarilli is teacher of Italian and has, during his nine years' service, taught more than ninety students. Sixty of that number are now rendering valuable service in different fields. Nearly all our Italian work within the limits of the Southern Baptist Convention has been provided with laborers from the Baptist Bible Institute. Important activities among the Italians—preaching, Sunday School, etc.—are conducted in Managan Chapel and other places in New Orleans.

A minimum assignment of two services per week is made to each student in the Baptist Bible Institute. The variety and scope of their work is most interesting, fruitful and inspiring. It includes work in jails, hospitals, street meetings, Chinese meetings, service among the Jews, Good-Will centers, boys' work, docks, not to mention the regular meetings of church, Sunday School and B. Y. P. U. At one of the street meetings addresses are delivered in three languages—Italian, French and English. Work is also carried on in Spanish in another part of the city.

A fine evangelistic spirit prevails. Often as many as two or three dozen conversions are reported as the result of the combined activities of the students for a single week.

The factors in the internal development of the Baptist Bible Institute are worthy of consideration. We have a devotional faculty prayer meeting in the President's office every morning; chapel for the whole school at ten-thirty; fellowship service after supper—men and women meeting separately except on Friday evening when the students have a joint service. Two fellowship services are held in married students' apartments each evening. There is also the B. H. DeMent Ministerial Union, composed of all ministerial students; Foreign Mission Band, consisting of over thirty prospective missionaries, and a large Religious Education Band, all holding weekly meetings. Our monthly Missionary Day is one of the high water marks of spiritual and missionary enthusiasm.

Southern Baptists were providentially led not only to the establishment of this school, but to the selection and purchase of the property we now possess, which consists of twenty-three buildings, giving us valuable material equipment for doing a glorious work. Our buildings include the M. E. Dodd Administration Building, Managan Chapel, the recitation building, women's dormitory, accommodating sixty students, men's dormitory, accommodating about sixty also, a small but convenient infirmary, library building, professors' homes and apartments for the accommodation of about sixty married student families.

The Baptist Bible Institute was established in New Orleans for such a time as this, and we crave the prayers, cooperation and support of our Baptist people that it may fulfill its divinely appointed mission.

Pastor W. E. Farr reported 400 people attending the Convention in Grenada. That is probably the largest number ever attending a Mississippi Baptist Convention.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE RELATION OF CHURCH FINANCES TO THE LIFE AND CHARACTER OF BAPTISTS HERE AND HEREAFTER

Jesus said: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also" (Matt. 6:19-20).

I. Whether Baptists will be more interested in worldly things than in heavenly things depends largely upon the plans for financing our churches.

If we have a plan by which we can lead every Baptist to lay up his treasure in heaven, then the heart, or interest, of every Baptist will be in heaven and in heavenly things. If our churches do not have a plan which will enable them to lead their members to lay up their treasures in heaven, then the heart, or interest, of Baptists will not be in heaven or in heavenly things, for Jesus said: "Where thy treasure is, there will thy heart be also". The amount of interest Baptists will have in the Lord's work depends upon the amount of treasure they are led to put into the Lord's work. The amount of treasure they put into the Lord's work depends largely upon the plan we have for financing our churches.

II. The number of rewards Baptists will receive in heaven depends largely upon the plan for financing our churches.

If we fail to lead Baptists to lay up their treasures in heaven, their degree or rewards in heaven will not be so great as those who have been led to do so. The plan we have for financing our churches, therefore, plays a large part in shaping the life and character of each individual Baptist both here and hereafter.

III. The amount of money Baptists put into kingdom work depends largely upon the plan for financing our churches.

1. Baptists will give their money to the objects in which they are interested.

(1) They will give their money to the things of the world if they become interested in them.

You can't get a man to put his money into an oil well, or into a manufacturing plant, or into any other enterprise, until first you get him interested in it. If, however, you can get him to thinking favorably of even a Ford car, he will become interested in it, and as certain as he becomes sufficiently interested in it he will become willing to put his money into it. If he hasn't enough money to pay for it, he will give all he can and sign a written contract to pay the balance within twelve months, paying a stated amount each month, but before you can get him to put his money into it you must first get him interested in it. The same principle holds true in financing a church.

(2) They will put their money into Kingdom work if they become interested in it.

God has placed into the hands of Southern Baptists enough money to adequately meet the needs of all their local churches and send the gospel around the world, but unless they think favorably of the Lord's work they will not be interested in the Lord's work, and unless they are interested in it they will not put their money into it, as they should. If, however, we can get them to thinking favorably of it, they will become interested in it, and as certain as they become interested in it they will put their money into it.

2. The biggest question confronting us today is,

HOW CAN WE SELL GOD'S PROGRAM TO BAPTISTS?

The biggest question before Baptists today is not, "What can we do to raise enough money to pay our debts?" but, "What can we do to get our people to thinking favorably of the Lord's work, and thus become interested in the Lord's work?" Or, stating it another way, Our biggest question is, "How can we sell God's program to Baptists?"

3. Baptists will pay for what we sell them.

If we sell them Home Missions only, they will want to pay for Home Missions only. If we sell them Foreign Missions only, they will want all their money to go to Foreign Missions. If we lead them to think favorably of the Orphanage and unfavorably of all other mission objects, they will want to support the orphans only. If we sell them Christian Education only, they will want their money to go for Christian Education to the neglect of State, Home and Foreign Missions. If we sell them more than one object, they will want most of their money to go to the object in which they are most interested. If we sell them God's entire program, they will dedicate their possessions to God and to the support of His program.

(To be continued)

OUR STEWARDSHIP RECORD

The work of J. S. Deaton from June 1st, 1925 to June 1st, 1927 (two years):

Institutes conducted.....	55
Diplomas Awarded.....	652
Tithers Seals Awarded.....	454
Diplomas & Seals.....	1106

The work of G. C. Hodge from June 1st, 1927 to November 14th, 1927 (5½ months):

Institutes conducted.....	28
Diplomas Awarded.....	602
Seals Awarded.....	578
Diplomas & Seals.....	1180

AN ACKNOWLEDGMENT

The article on "Some Excuses For Not Pledging To The Budget Answered" on page 7 of last week's Record was copied from one of our exchanges. As we failed to acknowledge it at that time, we gladly do so now.

(Continued from last week)

4. A THANK OFFERING

We should give our people, once or twice a year, an opportunity to make a thank offering for the Lord. When they make their pledge they make it on the basis of what they think their income will be the next year. The Lord will be more gracious to some than they had expected, and their pledge will hardly amount to a tenth of their income. The thank offering will be in addition to their pledge.

5. SCRIPTURAL IDEAL

We must remember the words of Jesus when he said: "Thou shalt love thy neighbor as thyself". Every time, therefore, we give a dollar to local work, we should give one to missions and thus carry out the scriptural ideal while financing our church. (See Henderson's book, "Financing A Church.")

Mr. Philip Didlake passed away suddenly on the night of Nov. 7th. He had lived a useful life, being active in service in a number of churches in Rankin County. He, for a short while a few years ago traveled in the interest of The Baptist Record.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYART, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian
 MRS. E. N. PACK, *5th Vice-President*, Hattiesburg
 MRS. I. L. TOBER, *6th Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. FRED HAMMACK, *Mission Study*, Flora
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VINDEN, *1st District*, Canton
 MRS. NED RICE, *2nd District*, Charleston

MRS. C. LONGEST, *3rd District*, University
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point

MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

We Will Pray?

Do you see that question mark after "Pray?" At the close of the Convention in Grenada last week several sisters asked, "What is our part in the Program that will be put on at once, and seems so stressful?" And this was the answer: We Will Pray. Of course there is Work for us to do. There is Work for every Baptist man and woman, every boy and girl in the State. We will soon find our portion of that work. We will do it.

But Beloved, as your Secretary sees it the BIGGEST task confronting us is to pray. I am thankful our Week of Prayer comes at the crucial time. We will pray as we use the week's program. But let us covenant together to daily, hourly, consistently PRAY, while the workers go afield. Not only as individuals, but as societies, associations and Districts we will organize to PRAY.

"Then hear Thou their prayer and their supplication in heaven, thy dwelling place, and maintain their Cause." (1st Kings 8:49.)

World Comrades!

Miss Mather says, "Three cheers for Mississippi!" And why?

Because Mississippi's quota for WORLD COMRADES for the year is 776. And we have reached 882! Isn't that fine?

But let's be careful lest we slip. Somebody may forget to send on her subscription and let her's lapse. If quite a number of us do this we shall fall below before we know it. Watch the list in your Organization; and then send in as many new subscribers as possible. What a splendid Christmas Gift the Magazine will make!

Attention Personal Service Leaders

Many calls for Personal Service report blanks for individual members come to this office. We do not keep these. Each Leader may have them printed or typed as she needs them. They will not cost a great deal and will doubtless prove most helpful. This office does not supply them because of the fact that nearly every society has some local matter that calls for changes.

Christmas Pageants and Programs

	Cents
A Dramatic Pageant of the Birth of Christ.....	15
24 adults or young people, a group of children; Biblical setting—time about 30 minutes.	
Babies of Everyland.....	10
6 mothers with babies, several groups of children (any number)—time about 25 minutes.	
Christmas Everywhere (A Play).....	10
20 speaking parts, boys and girls; also groups of children—time about 35 minutes.	
Christmas Symbols.....	10
About 30 young people and children—time about 20 minutes.	
The Christmas Candle (A Play).....	25
4 adults, 4 children, group of carol singers—time about 45 minutes.	
The Night Before Christmas.....	5
Father, mother and child, six foreign children—time about 25 minutes.	

The Tree of Joy.....	10
5 speaking parts, groups of girls and children—time about 30 minutes.	
The Sure Thread of Prophecy.....	10
12 or 14 adults, 2 children, chorus choir; Biblical setting—time about 40 minutes.	
When the Christmas Star Shone.....	6
1 adult, 15 or more children—time about 30 minutes.	
White Christmas Program.....	10
Representatives of entire Sunday School—time 45 minutes to one hour.	
Please send remittance with order.	
Order from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.	

Books from Foreign Mission Board

Mackay of Uganda—Mary Yule—Price \$1.50.	
An entirely new life of the great engineer-missionary made possible by the recent discovery of much fresh material.	
Chalmers of New Guinea—Alexander Small, B.D.—Price \$1.50.	
A vivid account of Chalmers' adventures, transforming work and martyr's death, that will grip the imagination of old and young.	
William Carey—Rev. J. H. Morrison, M.A.—Price \$1.50.	
A distinctly new and fresh presentation of the personal life and great work of Carey for young people.	
Borden of Yale, '09—Mrs. Howard Taylor—Price \$2.00.	
A story of a very remarkable young man, possessed of great wealth and fine talent, who committed himself to the cause of missions, and died upon the threshold of his missionary career.	
Ion Keith-Falconer—Rev. James Robson—Price \$1.50.	
The impressive story of the Scotch nobleman who turned aside from rank and wealth to become a missionary, and who died in Arabia after two years' work among the Arabs.	
Gilmour of the Mongols—W. P. Nairne—Price \$1.50.	
The thrilling story of a unique character in the records of foreign missions.	
Henry Martyn: Confessor of the Faith—Constance E. Padwick—Price \$1.50.	
Fascinating interpretation of the men and women of this generation a life which is one of the treasures of our spiritual heritage.	
Alexander Duff—William Paton—Price \$1.50.	
A fresh portrayal and a richer understanding of the creative personality of Alexander Duff, noted pioneer and missionary educator in India.	
Francois Coillard—Edward Shillito—Price \$1.50.	
Francois Coillard's most adventurous career among the powerful tribes along the Zambezi River is graphically told by this able writer.	
Missionary Heroes of Africa—Rev. J. H. Morrison—Price \$1.50.	
Short stories of Robert Moffatt, David Livingstone, John Mackenzie, Stewart of Lovedale, Laws of Livingstonia, Mackay of Uganda, Grenfell of the Congo, Coillard of the Zambezi, and Mary Slessor of Calaba. A book of rare interest to both old and young.	
Order from Educational Department Foreign Mission Board, Richmond, Va.	

From Far Manchuria

Since there are so few missionaries in China who are able to be at their stations and since we happen to be among that few, I guess it behooves us to write a few words about our work in Harbin. At the beginning of April, when it seemed as if North Manchuria was likely to have trouble from Red Russia, just about the time Peking broke off diplomatic relations with Moscow, there was a great deal of excitement in Harbin. So much so that Dr. James sent our little son and me to Korea, but he himself remained in Harbin. We were gone about two and a half months. Dr. James went to Mission Meeting which was held in Chefoo, Shantung, beginning May 7. On his way home he came by Seoul, Korea, to see us. During his absence our medical work was carried on by our Chinese doctor, his wife, who is also a doctor, our Chinese head nurse and Dr. Isaac, our German eye specialist, all of whom are capable and efficient workers.

When Dr. James returned to Harbin, after Mission Meeting, he found conditions quiet and peaceful and the Consul assured him that he feared no disturbances here, so he rented an apartment and returned to Korea for the boy and me. We reached Harbin June 2 and after spending a week in the home of friends, while our apartment was being made ready, we moved to our own quarters where we have been two weeks today. We find the work at the hospital going nicely and in spite of war, anti-foreign agitation, etc., we are having the largest daily attendance at the clinic we have had at any time during the three years of its existence. This is encouraging, but we do not know how long it will keep up.

As to the church, our Chinese pastor says the members are cold and indifferent, but this is not wholly true, for there are the "Faithful Few" who are in their places at every service. This indifference is not confined to our church alone. The same is true throughout China and it will be at least two years before it will entirely pass away, according to the opinion of many Chinese leaders. Last Sunday we were made very happy when eleven new Christians confessed their Lord in baptism. Among them was one of our pupil nurses who has been in training only four or five months. There are about as many more awaiting baptism. This is a hard and trying time for the native Chinese Christians, but we have a fine band of workers who are not asleep on their jobs. Our pastor, evangelists and Bible women are faithful witnesses for the Savior. We will try and get some pictures of our workers and send you later.

The war zone has shifted to Shantung Province and we have felt a little uneasy about our folks down there. This is where most of our Southern Baptist missionaries to North China are refugeeing. However, there is no real cause for fear, since the powers are providing ample protection for the lives of foreigners in the port cities where all of them are gathered together. This is, all except a few who refused to obey the Consul's orders and are remaining at their stations. We are praying that this struggle may soon cease so that His work can go forward in China.

—Mrs. C. E. James, China.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Thanks, Pastors

Last week we mailed to every pastor in the state a request for the names of the leaders in their B. Y. P. U.'s, and this is to thank every one that responded to the request. We greatly appreciate this cooperation; it makes it possible for us to serve the churches through the B. Y. P. U.'s in a better way. We are still expecting the rest of you to send us your list.

Two Reprints

We have published here several times the question and answer herewith given, but want to continue to give it as our conviction.

Q. How can I as pastor sell the B. Y. P. U. to the entire church?

A. Through the development of the General B. Y. P. U. Organization.

Our 1928 Goal—

A-1 unions for at least one quarter.....	150
A-1 General Organizations.....	10
Study Course Awards.....	10,000
New B. Y. P. U.'s.....	200
New General Organizations.....	50
New Associational B. Y. P. U.'s.....	10
A-1 Associational B. Y. P. U.'s.....	5
Increased enrollment in B. Y. P. U.'s.....	5,000
Subscribers to B. Y. P. U. Magazine.....	2,000

Pelahatchie Seniors

We are glad to get the report from the Senior B. Y. P. U. at Pelahatchie which says the union is progressing nicely. The interest and enthusiasm increases from Sunday to Sunday and they say that nothing short of an A-1 union will satisfy them. Mr. H. E. Worley is working with them, which means that the report is not a surprise to us, it's his nature to engender this kind of a spirit.

Calhoun Church, Smith County, Organizes

Brother C. S. Thornton, who lives at Burns, Miss., and pastors several churches in the state, is one of the best B. Y. P. U. pastors we have, always seeking to inspire and help the young people. He organizes a B. Y. P. U. whenever possible, and his report is before us telling of the organization of a B. Y. P. U. at Calhoun Church, Smith County, near Taylorsville. Mr. T. B. Fenchel was elected president. Bro. Thornton believes in starting right and so had the members study the B. Y. P. U. Manual, he being their teacher. Eleven finished and got their diplomas.

Associational B. Y. P. U. Bulletin

A special issue of the Oktibbeha County Associational B. Y. P. U. Bulletin has come to our desk and

we have read with interest its contents. Miss Roxie Clardy of the Adaton Church is the editor and is making an interesting sheet of it. The newly elected officers are given: Mr. O. C. Moore, President; Miss Roxie Clardy, Miss Wilma Green and Cecil Cummins are the Vice-Presidents or Group Leaders. Here is a report blank that each Vice-President is supposed to use in making his report to the Associational B. Y. P. U.:

1. How many churches in your district?
2. How many B. Y. P. U.'s?
3. How many are A-1?
4. How many unions have you helped to organize?
5. How many visits have you made to churches?
6. How many letters have you written?
7. Have you held your fifth Sunday meeting (District Rally)? If not, when and where can we hold one?
8. What is the "AIM" of your district?
9. What is your greatest problem?

Jackson B. Y. P. U. Training School

During the week November 6-11 the B. Y. P. U.'s of Jackson came together for their Annual B. Y. P. U. Training. The meeting was held at First Church and the work each evening opened with a thirty minute devotional period and count of the unions. Calvary took the banner every night for having the largest number present, but Griffith Memorial had the largest percentage of church membership represented each day. The Juniors had their work in the afternoons in their own church and their attendance was good, Calvary taking the lead here in number present. Six classes were taught each evening. State Secretary Wilds taught, A General B. Y. P. U. Organization; Miss Durscherl, State Leader, taught the Junior-Intermediate Leaders' Manual; Dr. M. O. Patterson came over from Clinton each evening and led a class in Training in the Baptist Spirit; Bro. R. B. Patterson, pastor of Davis Memorial, Jackson, taught the Senior B. Y. P. U. Manual; Miss Joy King of Calvary Church, taught a class of Intermediates Training in Bible Study, and Mr. A. W. Talbert of Davis Memorial, taught the Intermediate B. Y. P. U. Manual. The average attendance, including the Junior classes, was over three hundred, and the interest manifested throughout the school was good.

Question. Can a union get credit for Study Course if the members study the books at home, taking the examination privately?

Answer. Yes, and that is a good

way to make your union 100% in Study Course if there are some who could not attend the course when held at the church.

A 100% B. Y. P. U. member is one who Attends, On time, Having studied his lesson, Having read each day the B. Y. P. U. Bible Reading for the day, Who has taken a study course during the year, Who took part on the program the last time his group had charge of the program, Gives systematically to the church financial program and stays for the evening preaching service. HOW do you grade?

NOTES FROM M. S. C. W.

Marie Smith, Reporter

Quite unique is the fact that there are two sets of Harrell twins in the same B. Y. P. U.—Audrey and Imogene Harrell and Effie and Jeffie Harrell. And still more unique—they are not related. The B. Y. P. U. feels that it has its share of Harrells—in quality as well as quantity.

By request of some of the people attending the recent State Baptist Convention, the reporter has been asked to publish each week in the "Record", for the convenience of those who are interested and want to send in small contributions, a list of gifts that would be acceptable to the "Workshop." This week we consider these our outstanding needs: Candlesticks, vases, sofa pillows, a fern pedestal, a piano bench, and a tea-kettle.

The B. Y. P. U. officers know what "the latest" is in the way of entertainment, for last Friday night they had a Turkey Banquet at the Workshop—a real Thanksgiving menu, too. It is a pity that all of us can't be B. Y. P. U. officers.

Every Sunday afternoon the "Workshop" has open-house. This is under the supervision of John Alma Canfield of Collins, who is chairman of the social committee. Each week a new hostess is appointed to serve the following Sunday. Last Sunday Pauline Wright carried off the honors quite charmingly. The girls enjoy this social hour, the tea, and the cakes.

Every Saturday afternoon at 4:00 o'clock services are held at the city jail. Last Saturday afternoon French Moore conducted the services. Only four of the prisoners weren't Christians, but they seemed to be very interested in what was said. The Life Service Band sponsors this movement.

Another active phase of the Baptist college girls is the Mission School. Every Sunday afternoon at 2:30 several girls hold services in the southwestern district of town. They report a higher attendance than ever before, at the last meeting. The college girls who are helping in this school are: Virginia Walker, Meridian; Cecil Hamilton, Collins; Janie Embry, Coldwater; Susie Holmes, Morton; Mildred Moore, Pantherburn; and Flossie Anderson, Collins.

All three college B. Y. P. U.'s took subscriptions for the yearly budget of the church program last Sunday

evening. One union was 100% in pledging and we are sure the others will be also before December 4 when the Every-Member Canvass of the church begins.

Last Monday night the Advisory Committee met at the "Workshop." The outstanding result of this meeting is that construction of the kitchenette will begin this week.

The Y. W. A. had a fine meeting last week in spite of the rain and the absence of Miss Ward, the Student Secretary. The members of this organization are manifesting a great deal of interest and are enthusiastic in co-operating with the women of the church. An important feature of the Y. W. A. is a play to be presented the last Tuesday in the month at the monthly social meeting of the women of the church.

We wish to thank some kind friends for the lovely surprises of this week: Mr. Puckett gave us a hydrant and hose, and Rev. J. E. Wills of Hattiesburg presented us with a copy of the book "God's Call To America" by Truett.

Miss Ward, the Student Secretary, who recently attended the State Baptist Convention at Grenada, really should be awarded a medal for remembering all the messages to the college girls from pastors, friends, and parents. She was very prompt in delivering them.

"PRAY FOR MY MOTHER"

Ben Cox

A large number of prayer requests are sent or brought in to the Noon Prayer Meeting. Many times the above request is heard when it applies to the sickness of a mother, but very seldom do we hear it as we heard it from the lips of a prominent missionary who preached for us yesterday.

He said, "I am from a family of infidels. I am the first one of the family connection to have anything to do with the church. Since I have been a Christian, I have had the great pleasure and joy of leading my father to the Lord, but my mother, sixty-eight years old, despises the name of Jesus. I want you to pray for her salvation."

I hope that many who read this will be much in prayer for this dear mother, that I may soon have the pleasure of informing them through this paper of that dear mother's salvation.

THE TEACHER IN THE HEALTH PROGRAM

Felix J. Underwood, M.D., State Health Officer

No longer is health education completely ignored and the teaching of reading, writing, and arithmetic the only function of Mississippi schools, since health education is a part of the program. Most of our schools are now taking precautions to prevent the spread of communicable diseases and are intelligently directing the development of health habits that make for physical fitness and good health. Mississippi schools, most of them, are now faithfully fulfilling their privileged and non-

(Continued on page 16)

BLUE MOUNTAIN LOSES DOCTOR W. R. COOPER

In appreciation of our pastor, Dr. W. R. Cooper, and his great work with us during his four years' stay, let me state that probably no pastor ever gained the love and affection of so many in his seemingly brief ministry.

The financial state of the church is in better working order than when he came, he having put on a budget system, which is functioning splendidly. He has labored at the Sunday School and its organization, until we have now an A-1 Sunday School. And all the different departments of the church are in fine condition.

We miss Brother Cooper in all of our religious activities. We feel the loss of his counsel, his untiring zeal and energy in the Master's Cause. We shall long for his pastoral work in the community. All denominations say: "He is our minister."

Brother Cooper is never too tired, never too busy to visit those who are in want or need, to comfort the sick or sorrowing in their affliction. "Pure religion and undefiled, before God the Father" is his, indeed. His soothing words to the distressed and suffering, his wonderful prayers while in the home, are so inspirational and consoling. And we know the Fountain, the Source of this light and strength. He is a man who lives near to God. He rejoices with those who are glad, and weeps with those who are bowed in grief. And in these labors of love his loyal wife is with him.

William Lowrey, Pearl Ruby Dale, Mary Lee, Love Virginia, Elizabeth Ann (Little Sister), Reuben (Little Brother) Cooper, Mrs. Cooper, Brother Cooper: Blue Mountain loves you all. Blue Mountain loves you, and opens the gates of her heart to your returning footsteps.

Our loss is Drew's gain. We hope that some day God will send him back to us waiting in Blue Mountain. During his entire stay here he has never preached an inferior sermon. He gives us messages all glowing with God's eternal love and mercy, and forgiveness. While we miss him so very much, we truly hope and pray that he may do a great work in his new field, and that God may use him there as a mighty power in the Gospel, as he has used him here.

After he announced his resignation the letters and requests poured in, begging him to reconsider and to stay. A great number came to him in tears. The last Sunday night service, so many were weeping as they said "Good-bye" to Brother Cooper and his beautiful wife.

We are glad to lend our preacher for a little while, that others may be blessed by the benediction of his life. We are thankful he is not lost to the State; but that such work and good service will go on.

May God bless him and his family and the work that he represents.

"And with the morn, those angel faces smile,
Which I have loved, long since, and lost, a while."

—W. Jackson.

PROPOSITION TO SOUTHERN BAPTIST THEOLOGICAL SEMINARY ALUMNI 1894-1907

Several years ago I was called upon to conduct the funeral of Miss Virginia Taylor, who, from 1894 to 1907, was the efficient and beloved matron of New York Hall. Her body was interred in the burial lot on the outskirts of Louisville where lie the remains of her illustrious kinsman, President Zachary Taylor. Recently the Louisville Outdoor Art League induced the federal government to

erect in this lot a very beautiful mausoleum which now contains the bodies of President Taylor and his wife. Definite plans have been made for the construction of an imposing stone gateway, and a hard surfaced drive leading from the main highway. Already the lot is being visited by thousands, including a multitude of tourists. Miss Taylor's grave is still unmarked, and, in the belief that the students of the Seminary to whom she ministered so faithfully, would be glad to erect a monument in her honor, I am taking

this means of giving them the privilege of doing so. The cost of the monument will depend entirely upon the response that is made to this appeal. Donations will be limited to one dollar from each contributor. Checks or money orders may be made payable to the undersigned. Please act promptly, sending your contribution or promise by return mail "lest we forget."

—Thos. A. Johnson,
Asst. Librarian,
So. Bap. Theol. Seminary,
Louisville, Ky.



**"A wise man
built his house
upon a rock--**

*and the rains descended, and the
floods came, and the winds blew
and it fell not; for it was founded
upon a rock."*

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

Winnsboro Blue Granite

"The Silk of the Trade"

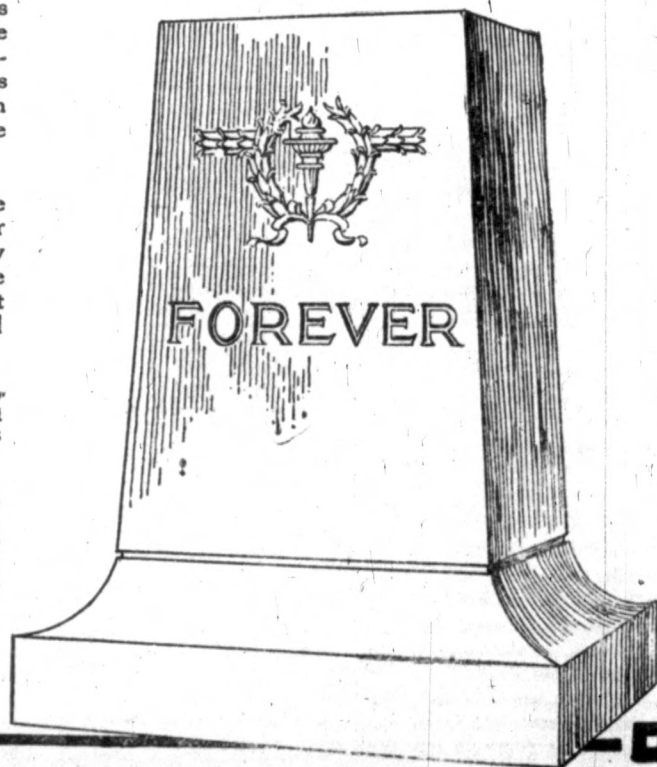
is a true granite, as pure a granite as is known. It possesses all of the above essential qualities for the ideal memorial, and it contains less deleterious ingredients—iron, lime, water—than other granites. It is, therefore, the most durable.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty.

When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation
Rion, S. C.



The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

"Seek ye out of the book of the Lord and read." (Isa 34:16.)

"Whereby, when ye read, ye may understand my knowledge." (Eph. 3:4.)

"The ninety-five theses of Martin Luther were, no doubt, put upon the oak door of the church at Wittenberg with a good solid iron nail. But nowadays we use the transient thumbtack to call attention to passing interests. It is lucky if the thumbtack holds, but here is the notice. It reads:

"Parents!

"What Are Your Children Reading?

"Most assuredly they are reading something! And what? The thumbtack points a warning. The notice is upon the door of every home—or should be. What are your children reading?

"There are, of course, unwise parents who think that reading is a mere waste of time; perhaps it is, for certain reading interests. Some books are a waste of time. Yet reading need not be that. It may be as educational as school or a private tutor; it may be as essential as outdoor play; as necessary to growth as vitamins; and it may also be a relaxation, a pleasure, a resource.

"The story that is a real story has a real value. Imagination should be cultivated and encouraged as much as the practical knowledge that will help one to get on in life. Without imagination, no bridges or railways were ever built, for imagination gives dreams and the understanding of unseen things, as a merely informative book can give facts of everyday living.

"Fortunately most children are universal in their taste in reading. Books should not be of one kind; they should be varied as diet is varied. Let there be not only informative books and imaginative books, but also the good old standbys that belong to yesterday, books tried and known, loved and re-read even in the mass of new story-books of today! Not retold classics but the classics as they are, without being written down to the supposed understanding of children—the long words removed and the spirit of the original carefully diluted. Long words made for a better vocabulary and mental growth. Even little children enjoy using new words.

"It is every parent's duty to know about children's books—to read the reviews of the new ones and to be informed about them as much as to be informed of the worth-while books for adults. To go into a bookshop and ask the clerk for a book for Tommy or Susy's birthday is a heinous sin. Ten to one, the wrong book will be sold just in order that it may be 'something to read'; or perhaps its pictures look interesting, or it

may be a bargain. The clerk does not know Tommy or Susy and should not be expected to select for them.

"Character is formed through reading: buy the books that will be good for your growing children's hearts and minds, for there is no middle course between good and bad reading. The merely worthless books are bad because they take time from the better books and foster superficial interest by means of the easy entertainment that seems so harmless, instead of developing an appreciation for that which is strong and worthy.

"It is here that one must stop to wave a red flag at the comic supplement; it is apt to be a vulgar thing; its humor is often founded upon untruth and dishonesty; it catches and holds attention, and where it may not be wholly demoralizing, its lowering influence is surely felt by every child who reads it. Upon many a Sunday I have watched the neighborhood children when not busy with play. They gather upon a porch step and all their Sunday reading is—the 'funnies'! But why give just this when there are plenty of good stories—splendid books? And if they but came to hand as readily as do the gaudy supplements, wouldn't the children find them quite as entertaining?

"The children will read what they find at home: it may be picture supplements—it may be good books that are placed where they are easily to be found. Children should have their own library and be encouraged to add to it, for there is a pride of possession which gives one a desire to make it a thing to be proud of and to cherish.

"Children should be helped to find the best books; at the library is a list of good book friends to choose from; the schools also have these lists and parents should be equally well informed. They should know what sort of books Tommy and Susy are reading; they should help in a wise and interesting choice, talking books over, reading about the new and good ones, and where possible, adding them to the children's bookshelf. A little time only is needed. It is not only necessary—it is fully worth while! In fact, it is dangerous not to be informed, not to know what your children are reading. There are few things worse than a bad book, a book that gives a child a wrong ideal of life. Better leave the furniture undusted and take the time to know what you should about Tommy's or Susy's books! Better give up some of your spare moments of leisure after business hours and find out where your children stand in the all-important matter of reading!"

To the foregoing excellent article on children's reading, I should like

to add: Let each child have his own Bible with pictures (a few red letters and good clear print).

What if it does cost more than we want to pay, doesn't everything else we buy do the same? Have a good Story of the Bible in a most accessible place for the younger children. Build up a library of mission literature. For romance, adventure and real thrills there is nothing that can compare with the achievements of those men and women who are "out and out for God" wherever their lot may be or may have been cast. And yet some people complain and say, "No, our members just won't take mission study, the books cost so much". In the first place, the books don't cost so much. They are usually right around fifty cents in price and we buy about four a year, or less. But what if they cost five dollars each (which they never do), and we bought a dozen a year, we spend much more than that for the better development of our children's physical bodies in giving them the proper food and training. We spend much more than that each year on their musical education and count it well spent.

Let us begin today to build up the mission library. Write the Baptist Book Store for lists, also for lists of children's books of all kinds. Write the Sunday School Board for suggested mission library for all ages.

And be sure to renew for The Baptist Record before you miss an issue.

MURPHY CREEK CHURCH

Winston County, Six Miles East of Louisville

In February of 1926, I made my first trip to Murphy Creek Baptist Church, Winston County. The church was pastorless, and had been for some time, without a Sunday School, or any of our regular organizations. The building was a small one-room frame structure. Most all the window lights were broken out—no heat, constructed about thirty years ago.

Sunday morning I preached to a small congregation of very fine people. Sunday night I preached again, and the church called me to serve as pastor without a stated salary.

I began to preach regularly once each month, giving myself unreservedly to the Lord. The congregations soon outgrew our building. Today as a visible result of God's leadership in this field, the pastor and people are privileged to see a fairly well organized church of 247 members, with services twice each month, ten Godly Christian men meeting regularly for business meetings as deacons, a good Sunday School, three A-1 B. Y. P. U.'s, a modern brick building planned by the Sunday School Board nearing completion, a pastor's home planned and soon to be erected. During this time, one hundred additions to the church. And a budget of nearly \$1,200 for local causes another year.

The pastor and people of this church ask the brotherhood to join in with them in praising God for His blessings on this field.

MORTON

Bro. Wallace, our pastor, has gone and left us. I am so sorry. He was so good to me, always carried me around with him, always ready to help me or any one in need. He was the best preacher that ever was. I would understand him so well, and everyone here loved him and his family. Lots of times when he was invited out to dinner he would take me along with him. I guess, because I looked so hungry. We have no preacher now. Can't you send us a good man?

Yours truly,

—R. C. Cooper.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



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Sunday School Department

THE SUNDAY SCHOOL LESSON

Dec. 4, 1927

R. A. Verable

A Lesson in Right Living,

Isaiah 5:1-7

Golden Text—James 1:17.

(1) The prophet is surrounded by a crowd who are ready to resent any criticism of their character, their social customs and the sinful practices of which they are guilty. The skill of the prophet is evident in the opening words of his address. He proposes to sing them a song about a vineyard of a beloved friend. The name of the friend is suppressed for a time, a piece of rhetorical art which created a psychological condition favorable to the purpose of the prophet to deliver to his hearers a severe and searching denunciation of the sins and the atrocious crimes of which they were guilty. Their revolt against Jehovah's law and flagrant disregard of his goodness is thrown in bold relief by the prophet's song.

(2) The content of the song registers abundant goodness of Jehovah in calling Israel out of bondage and planting a nation in a land, in every way adapted to their growth and development in all the excellencies which make a nation great, prosperous and happy. His unremitting care and boundless advantages which he lavished upon them, leading, guiding, protecting and instructing them by the constant disclosures of his presence among them, and the revelation of his will to them, luring them onward and upward, by visions and promises, thrilling them with an energy divine, vitalizing all the splendid possibilities of their intellectual, moral and religious being, lifting them to a higher level than that traversed by any of the surrounding nations, could be expressed by nothing short of the prophet's vineyard song.

(3) Jehovah's controlling purpose in planting Israel as a nation, the cultivation, care and protection which he bestowed upon it are vibrant in the notes of the vineyard song that the prophet sang that day. The purpose comes to expression in hewing out the "wine press." "The fruit of the vine," as the reward of all the care and labor bestowed, inspired the effort and forecast the joyous expectation of a rich reward. God's purpose in planting and fostering Israel as a nation was that through that elect people all the nations of the earth should be blessed. Israel was not only to be blessed, but to be a blessing. The Israel of God today do not find their end in their rescue from Hell, but in the high function they are to serve as the salt of the earth and the light of the world. When they fail to perform that function they forfeit the divine favor, and invite their own ruin.

The song is over, the notes of melody sink into silence. The people are called upon to answer a pair of searching and pressing questions.

"And now, O inhabitants of Jerusalem and men of Judah, judge betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes." (Verses 3-4.)

(1) The song which Jehovah has sung through the prophet propounds two questions which press for answer. The vintage has failed. The cause of the failure must be sought out and responsibility for the failure must be determined. The inhabitants of Jerusalem and men of Judah are called upon to discover the culprit and fix the responsibility. The search for the culpable party is shut up to narrow limits.

(2) The responsibility for this failure of Israel, dropping the use of all metaphor, must be assigned to Jehovah himself, or to the nation itself. To state the cause is to answer the question. God's gracious dealings, his guidance, protecting care, his long suffering patience and abundant compassion need no confirmation. The very existence and history of the nation, through the shifting fortunes of the centuries, vindicate the matchless exhibitions of his love for his people. The blight and the collapse of the nation were the fruits of their abominable transgressions of Jehovah's law and the frightful corruption which had destroyed the moral fibre of the chosen people. Their guilt could not be extenuated, nor could the impending ruin be averted.

"And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down; and will lay it waste; it shall not be pruned, nor hoed; but there shall come up briars and thorns: I will also command the clouds that they rain not upon it. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry." (Verses 3-7.)

(1) The prophet is here moving in the vineyard climate of thought and expression. He thinks in vineyard terms, he speaks in vineyard language, in his forecast of the awful fate which is soon to overtake Jerusalem and the people of Judah. His language is full of poetic imagery, gathered from vineyard life, and filled with a wealth of symbolism which find their meaning in the history of his people, and his gracious dealings with them. The fruitful hill, the digging out of the stones, planting the choicest vines, building the tower, hewing out the

wine press, the hedging it about with the wall, the pruning, the hoeing, and the rain cloud, the joyous vintage looked for, and the terrible disappointment in the harvest time find their counterpart in the actual history of his chosen people. Israel's failure, her spirit of revolt, her desecration, her self-debauchery, and disobedience are calculated to provoke the wrath of Jehovah, and impel his complete abandonment of them for a season, leaving them to become the prey to the foe of the East, so soon to sweep down upon them. "Jehovah looked for justice, but, behold, oppression; for righteousness, but, behold, a cry."

"Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land. In mine ears, saith Jehovah of hosts, of a truth, many houses shall be desolate, even great and fail, without inhabitant for ten acres of vineyard shall yield one batch, and a homer of seed shall yield but one ephah.

Woe unto them that rise up early in the morning, that they may follow strong drink, that tarry late into the night till wine inflame them! And the harp and the lute, the tabret and the pipe, and wine are their feasts; but they regard not the work of Jehovah, neither have they considered the operations of his hands." (Verses 8-12.)

(1) Of the six "woes" or denunciations of the monied aristocracy by the prophet, two are embraced in our lesson. Their greed for landed estates prompted them to deeds of violence and oppression of the poor in robbing them of their landed estates and their homes. This too, in open violation of Jehovah's law. This robbery of the poor was effected by a system of loans at exorbitant interest, in spite of the law of God against usury. The corrupt judges, prostituted the courts of justice and made them subservient to the interest of these land-sharks for the sake of a bribe. The poor were robbed under the semblance of law, and left in abject poverty. These insatiable land robbers were not content until they had taken over all the smaller estates and the poor tiller of the soil had been reduced to a serf.

(2) Jehovah's anger is aroused and the terrible ruin which their enormities were soon to bring was disclosed by the prophet. Many houses shall be desolate, even the great and fair without inhabitant, sterility will seize the soil, a ten acre vineyard yielding less than ten gallons of wine and a homer of seed producing less than a tenth of a normal return.

The paucity of results was such as to render the land worthless to the owner. Truly terrible is the fruitage of a life in revolt against God.

The second woe is pronounced against another class of transgressors, whose sins, if possible, were more abhorrent than those whose greed for land had driven them headlong into sin and inhuman crimes in their robbery and oppression of the poor. Drunken debauchery, and all

the degrading corruptions attendant upon it were charged against them. These devotees of wine and strong drink rush forth at early morn in search of the stupefying portion which drowns their consciences, de-thrones their reason and inflames the baser passions of their nature, driving them forth as a brutish herd into every form of beastly indulgence. To add to their revels and riotous carousals, they bring into their banqueting halls the string and wind instruments of music, whose libidinous strains drive them on to the lowest depths of licentious indulgences. Rolling in the cesspools of their own corruption, they are oblivious to all thought of Jehovah's will, and the sacred purpose for which he called them and planted them as a nation for the uplift of the world. Israel has cast herself down into the horrible depths of degradation, from which there is no recovery. Her ruin is disappointing and pathetic to Jehovah himself. This irretrievable ruin of Israel involves the glory of God and the rectitude of his moral administration. It calls for the vindication of his righteousness and the maintenance of truth and justice.

And now in the remaining portion of this chapter, Jehovah discloses his solution of the problem which Israel's revolt has imposed.

"Therefore, my people goeth into banishment because they have no knowledge and their honorable men are famished and their multitude dried up with dust." The people who plunged headlong into the abominations of sin and crime, corrupting and corrupted, are ignorant of the terrible end to which they are hastening. Intoxicated and stupified by the spirit of greed and licentious indulgences, they are insensible of the helpless estate to which they have been reduced. Their national strength was gone, the moral fibre of the people was broken down, the spirit of obedience had gone out of them, their susceptibility to divine impressions had been displaced by hearts of stone, impervious to the tender appeals of love, leaving them a prey to an advancing and rapacious spirit of the cruel hordes of an eastern power, soon to sweep in upon them and reduce their country to a wilderness and their proud city to a barren waste. The people are to pass into exile and their lives brought into servitude of an alien people. The history and terrible fate of the Israelitish people affords many instructive and wholesome lessons.

1. Jehovah, the Lord of heaven and earth, is supreme over nations, dynasties, kingdoms and empires, holding their destinies in his hands.

2. He sets the limits to kingdoms and determines the borders of empires. He hurls kings and monarchs from their thrones and sends proud dynasties down to oblivion. He reduces the wicked and disobedient nations to dust, and turns their habitations into desolation.

3. He holds the nations in his hand, and uses them as instruments in the execution of his wrath upon

(Continued on page 13)

East Mississippi Department

By R. L. Breland

Notes and Comments

The State Baptist Convention which met at Grenada recently was a great meeting. All were in a good humor. We had some differences of opinion as to methods of work and the like but all kept smiling.

Pastor Farr and his good people proved themselves to be great hosts. Every one thought he had the best place to stay. Hurry and call us back to see you.

Dr. B. H. DeMent, President of Baptist Bible Institute, made the sanest address on the Inspiration of the Bible that any crowd ever listened to. It is to be printed in tract form for wide reading.

The last afternoon of the Convention was one of seriousness when Dr. J. R. Carter, who had been Superintendent of our State Baptist Orphanage, made his farewell address, having recently resigned. For thirty years he has wrought nobly there and it was sad to see him go. May the Lord bless him and his good companion, who has given twenty-five years to the same institution.

In Rev. S. B. Massey and wife we feel that we have good successors to Dr. and Mrs. Carter. He gave us a clear statement of the needs and conditions of the Orphanage. We must support our children in a great way.

My good friend over at Union, W. N. McLemore, has sent me a minute of the recent meeting of the Newton County Association. It is full of good Baptist information. Such minutes will be of great help in future years to those seeking after historic data in that county.

Some forward steps were taken at the Convention looking toward gathering of Baptist Historical material. The committee was continued and many filled out blank forms giving the requested information. All of our preachers should fill out these blanks and send to the Custodian. The committee is as follows: R. L. Breland, Coffeeville, Chairman; J. L. Boyd, Magee, Secretary, and P. I. Lipsey, Clinton, Custodian. Help us in this work.

An intensive campaign was mapped out at the Convention in the interest of our co-operative program for next year. The goal was set at \$440,000 and plans suggested that will, if worked, reach every member of every Baptist Church in the state. Let every Baptist do his best for once and see what Baptists can do, with the help of the Lord.

Mrs. J. R. Markett and Mrs. Buckley of Water Valley came out to Clear Springs Church, south of Coffeeville, and assisted Mrs. W. H.

Ballard and Miss Jessie Denley in organizing a W. M. S. in that church. The following officers were elected: Mrs. C. M. Williams, President; Mrs. W. C. Hodges, Secretary-Treasurer; Mrs. Esther Schmitz, Vice-President, and Mrs. Ida Ferrell, Stewardship Leader. We hope for good work here.

I had Rev. Loyd Garland, working with the State Sunday School Department, with me in a study course for four days recently. He did excellent work under the circumstances. We were to study Building a Standard Sunday School, but the books failed to come, so he lectured on the standard. He is splendid in the work.

Some one at the Convention made the remark that the Hardshells are all right save that they have no works in their shell. It might also be said that their doctrine, and practice in connection, is one of the most deadly that you come across. A large majority of the children from their homes live and die out of the church and, perhaps, out of Christ. That is an awful commentary on any religion.

Pastor Crockett goes from Sumner to Tunica January 1st, next. According to reports the church at Sumner gives him up with regret.

Good Cheer

Recently I have received several letters which have brought good cheer. Some of those letters told me that the writer was reading the Bible with me this year. Others told of other things which brought encouragement. Two shut-ins at the Tubercular Sanitarium stated that they were reading the Bible together and were getting much comfort and joy out of it as they lingered and waited.

Another from a little lady over at Bolatusha said: "Your letters in our Baptist Record have been a source of inspiration to me, and when I read the one asking for others to join you in reading the Bible through in one year I resolved to do that. I read the three chapters after I put on my dinner and at night I tell the family the story, and Daddy is as eager as any to listen in. We are trying to build a new church house and the Woman's Society, of which I am a member, has raised \$150.00 in the last few months."

This is out of the heart of a busy housewife who loves the Lord. It also shows that women can do much when they set their hearts to it—men can do as much when they will. I cannot reply to all the letters I get personally, so I herein thank all for their words of good cheer and will say that I am only too glad if I have done one thing to help a bit.

Dr. S. L. Morris, former Field Secretary of the Anti-Saloon League of Mississippi, says: "Charles A. Lindbergh is specifically a product of dry America and is now a blazing example in righteousness and efficiency for the young men of the whole world".

HOLLY SPRINGS, MISS.

Sunday, November 20th, was an important day in the history of the Baptists of Holly Springs. The handsome new pipe organ which is the gift of Mrs. Brodie S. Hull was heard for the first time at a service. The organ is a splendid instrument, sweet toned and added much to the service.

The service was attended by a large congregation of our own members as well as many from the other churches. Our pastor, Rev. G. C. Sandusky, preached a most wonderful sermon. We are greatly pleased with his progressive leadership.

We recently conducted an enlargement campaign in our church under the leadership of Mr. H. A. Harrell with the Sunday School Board which proved a great success. Our Sunday School is more thoroughly departmentized and we are doing better work than ever before.

We are not neglecting the training of our young people, having three B. Y. P. U.'s. Pray for us in the work of our Lord.

—S. C. Lowry, Clerk.

Ruth: "When Richard proposed to me, he acted like a fish out of water."

Rene: "Of course. He knew he was caught."

Lambert Baptist Church has placed the Record in the homes of the membership according to the new plan as outlined in last week's paper, mailing us check for the year. Rev. J. P. Neel is pastor. We congratulate them on this forward movement.

(Continued from page 12)

the people and the kingdoms that defy his will, transgress his laws and give themselves over to greed, to cruel oppression of the poor, to luxury, self-indulgence, social corruption, riotous carousals, self-debauchery in drunkenness and licentiousness.

4. The prevalence of covetousness, lawlessness, crime, social corruption, violence, laxity of law enforcement, theft, bribery, perjury and the utter disregard of the sanctities of life are the unmistakable symptoms of national decay and the ultimate overthrow of any government, whether republican or monarchial. The national sins which invite the wrath of a righteous God and portend national overthrow are alarming indications of the approach of the terrible ruin that awaits our own republic, whose foundations were laid in the life's blood of our heroic fathers. Our social life is festering with corruption, our homes are being dismantled, our courts are made subservient to the wicked devices of the criminal classes, the grossest sins go without rebuke, the blackest crimes go unpunished, the brazen criminal, the red-handed assassin and murderer go unpunished, escaping the death chair and the prisoner's cell through some legal technicality or the infernal scheming of some black-hearted attorney, whose avowed purpose is to defeat the ends

of justice and send the perpetrators of crime neither to the pen nor to the gallows, but back into society to rob, kill and destroy.

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TIME AND PLACE HARMONY OF THE GOSPELS

By Dr. G. C. Savage

A remarkable piece of work has been done by this layman—this eye-specialist of Nashville.

He has prepared what will probably prove to be a revolutionary harmony of the gospels. He has been working at it for many years. There are several unique features.

First, he has reproduced the ancient Hebrew Calendar which has been lost to the world since the destruction of Jerusalem in 70 A.D. Whatever may be the verdict of the critics, there is no shadow of doubt in the mind of the author that he has accurately reproduced the Ancient Hebrew Calendar. This, of course, is a deciding factor in all his chronology.

Second, he has made that period of 57 days from the choosing of the Passover Lamb in Egypt on the 10th of Nisan to the Oral Delivery of the Law on the 7th of Sivan, the basis of an extended argument by analogy, for locating many of the pivotal dates in the life of our Lord. He calls this period: "The Greatest Group of 57 Days in all the Years of Time." By the argument from analogy many of the vital events in the life of Jesus are seen to be anniversaries of that period of "57 Days".

A third feature is the "foreword" preceding each of the 10 divisions and each of the 242 sections into which the harmony is divided. These "forewords" are particularly illuminating and suggestive. Also preceding each section the place and time of the event is given. The time is given in terms of three Calendars: "Correct Chronology" (Savage), Usher and U. C. (Usher Condit—the founding of Rome). The day of the week, the month and the year are given.

According to the author, the birth of Jesus occurred on Tuesday, December 25th Inter-Era year; 4 B. C. Usher; 746 U. C. The Crucifixion occurred on Thursday, March 22nd, 34 A.D. (Usher 30 A.M.) The "feast of the Jews" (John 5:1) was the Feast of Tabernacles, 32 A.D.

Every wide-awake student of the life of Jesus will wish to secure a copy of this "Time and Place Harmony" as soon as it issues from the press of the Baptist Sunday School Board, at Nashville. There is nothing like it. I predict a wide use of it.

—W. James.

AMEN

Amen, Amen and another Amen to what Brother R. A. Kyle of West Point says of our Baptist Hospital at Jackson.

A few years back, I was prejudiced against the management of our hospital; but that is a thing of the past with me.

The early part of this year I was brought very low, and I became necessary for me to go to a hospital. At first, I felt like I would rather go anywhere else than there; but I am a Baptist, and the more I thought

of the matter, I was brought to believe it my duty to go there for treatment.

I went, and I thank God for my going.

I am a cranky and cantankerous old woman, yet I was attended with as much care as if I had been amongst the great of the land. I watched things closely and I saw nothing but uniform kindness to everyone. Two special cases came under my observation. One a paralytic girl, who had been there for quite a while. She was perfectly helpless and she told me the girls were good to her, as well as the whole hospital force, especially our dear superintendent, Wayne Alliston. I saw him speak to her once, and I don't think anything could surpass the tender, sympathetic expression of his face when he spoke to her. I thought of our loved Master.

The other was a charity patient, a woman. When she was taken in, there was only one. In a few days, there were two, and for two weeks she and her baby had the same good care and Christian courtesy that the rest of us had.

And, Oh! the comfort and consolation of the visits and prayers of those dear Christians, who came to see us. Dr. King with his "Bit" of prayer, and Miss Traylor, I shall never forget. I felt she was talking to God especially for me.

I wish I could express all the love that is in my heart for all the hospital force and those dear girls in training, and I must not forget my doctors—I love them too. Not for one moment did they neglect me.

I sometimes wish I were financially able to go back for a few days and be cuddled and petted and nursed again.

Blessings of our dear Lord upon our hospital is the sincere wish and prayer of my heart.

—Mrs. M. E. Fleming,
Arm, Miss.

MY CHOICE

One of the hardest things in all this world for a man to do is to frame sentences and use phrases in a way to keep himself from being misunderstood. It seems that some men think it smart to play with language in a way to keep men guessing; or rather—in some cases—to actually evade the issue.

But an honest hearted man, who loves the truth and is zealous for all men to come to the knowledge of the truth, seeks and studies how he may use language in such plain and unmistakable terms, that there is no possible chance of his being misunderstood. And sometimes when he thinks he has successfully done so, he will find that even if his words are plain, yet his motive may be questioned.

So here you are. For instance: A man may labor to make it clear that every believer in the Lord Jesus Christ is saved; that he is saved now, and safe for all eternity to come; that he is justified from all things; all sins of the past, all sins of the present and all sins of the

future. Inasmuch that all the powers in hell, all the powers in earth, and all the powers in heaven combined could not affect in the least his state of safety which is eternal.

And when he has made his argument, and has made it so plain that there is no way of mistaking what he intends to teach; and proves every word of his argument by overwhelming testimony of the scriptures; then his motive is often questioned, and he is met with such taunts as this: "Then according to that theory a man may be as immoral as he likes, provided only that he 'believes' as you call it." "Dangerous", he will exclaim. "Such doctrines as that gives men a permit or a license to sin."

So what is he going to do about it? To try to explain that he makes no such allusion, and that he believes that a saved man will never love sin again, and that he is made a better man on account of the abiding presence of the Holy Spirit in his body. Such an explanation, I say, will not suffice, but will only increase their jeers. But after all I had rather meet my God, after having been a man who made myself clear by a careful use of words, even though my motive is questioned, than to risk the responsibility of even as much as having a small part in helping to deceive one soul; causing that soul to reject the doctrines of the gospel of Christ, and substituting in its stead a false standard of righteousness and go down into eternal doom.

—J. E. Heath,
Winona, Miss., (R. No. 6.)

TRIBUTE DUE

Our hearts were sad when we said good-bye to our much loved pastor, Dr. W. R. Cooper, who left us for Drew Baptist Church.

When he came to us we did not have an Intermediate B. Y. P. U.

He took great interest in our B. Y. P. U., although he was a very busy man, and met with us when possible. He was our friend in the weekly meeting. He was our friend in our socials and picnics. The great influence he left with us will live on and on. We hope in later years he will not look back in regret upon the patience and time he spent with us.

We pray that he will come back some day.

—Blue Mountain Intermediate B. Y.

P. U.,
Ruth Clark, Cor. Secty.

LAUREL CHURCH CHANGES NAME

On Sunday night, November 13, 1927, the Kingston Baptist Church, of Laurel, Mississippi, had its last conference under that name, for at that time the name of the church was changed from Kingston Baptist Church to Second Avenue Baptist Church of Laurel.

Some of the reasons given for changing are, that we no longer have an addition in the city known as Kingston, and that strangers coming here have no idea which direction to take to find the church and that the present name gives the general direction of its location.

IN MEMORIAM

In Memoriam

Whereas, Our Heavenly Father, whose love and wisdom are unquestioned by the faithful, has seen fit to call one of our beloved members, Bro. Jeff D. Brown, to that home above; and

Whereas, In his going our church, Sunday School and community have suffered a great loss: Therefore be it resolved:

First, That we, the members of the Pontotoc Baptist Church, do deeply deplore the death of our brother, who gave so freely of his time and means in the interest of our church.

Second, That we extend our love and sympathy to the family, and pray that God of all will heal their broken hearts and give them His peace. May they realize that the dear one has only gone before, where God Himself wipes away all tears from the brow of His redeemed.

Be it further resolved, That a copy of these resolutions be spread upon our minutes, and a copy be sent to the family, and be published in the home paper and the Baptist Record.

R. L. Ray,
O. J. Knox,
W. S. Harris,
Committee.

In Memoriam

Mrs. L. T. Magee
Columbia, Miss.
Died Nov. 26, 1925

The Watcher

1
She always leaned to watch for us,
Anxious if we were late—
In Winter by the window,
In Summer by the gate.

2
And though we mocked her tenderly,
Who had such foolish care,
The long way home would seem
more safe—
Because she waited there.

3
Her thoughts were all so full of us
She never could forget;
And so I think that where she is
She must be watching yet.

4
Waiting 'till we come home to her,
Anxious if we are late—
Watching from Heaven's window,
Leaning from Heaven's gate.

—Selected.

Her Children,
Mrs. Victor Bruce.

Whereas, it hath pleased Almighty God in His infinite wisdom to remove from this life the spirit of our friend and beloved brother, A. P. Smith, into that sacred realm, that house not made with hands, eternal in the heavens, and,

Whereas, Bro. Smith was a long and faithful member of the Baptist Church, having united with Rehobath Baptist Church in 1865, moving his membership from there to Jerusalem Baptist Church and from thence to the Branch Baptist Church, where he lived the life of a true and tried friend, a courageous and pa-

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triotic citizen, an earnest and con-
secrated follower of the true and
living God, a faithful and devoted
member of the Baptist Church until
his death.

Therefore, be it resolved that we
recognize his sterling worth and
character. We commend his unflin-
g friendship; we extol his virtues
and patriotism as a citizen; we re-
call his unfeigned piety to God,
and his unshaken faith in Jesus
Christ, and we shall never forget his
constant and untiring efforts for the
material welfare and spiritual up-
lift of his community and church.

Be it further resolved that we
deeply grieve because of his death.

May God's blessings rest upon his
wife, children, grandchildren and
host of friends.

—M. C. Hughes.

FAREWELL SERVICE FOR DR. AND MRS. J. R. CARTER

One of the most impressive and
unique services ever held at the Da-
vis Memorial Baptist Church was
rendered on Sunday night, Nov. 13,
1927, when a great host of friends
came together to pay a fitting tri-
bute to the character, work, and worth
of Dr. and Mrs. J. R. Carter of the
Baptist Orphanage of Jackson, Miss.,
who have tendered their resignation
as superintendent and wife of that
great institution. No two people
ever served their Master more faith-
fully and loyally than have Dr. and
Mrs. Carter through the past quar-
ter century or more. Their children
and their children's children, testify-
ing to the truth of this statement,
rise up and call them blessed.

The first part of the service was
in the hands of Rev. B. E. Massey,
the new superintendent. Two beau-
tiful songs were sung by the Or-
phanage Glee Club, after which the
small children of the Home marched
up the aisles of the church to the
music of a beautiful march played
by Miss Mildred Parker, and each
child presented to Dr. and Mrs. Car-
ter a beautiful white flower. Then
Rev. Massey called on three young
men, all of whom have gone out
from the Orphanage, to tell briefly
of what Dr. and Mrs. Carter meant
to them. These young men were
David Butler, who at present is in
attendance at the city high school;
Plummer Sandifer, who is connected
with one of the leading automobile
agencies in the city; and Wheeler
Cathey, who at present is a junior
in Mississippi College. They all
spoke highly of the part that Dr.
and Mrs. Carter had in making of
their lives worth while. After this
Rev. Massey paid a beautiful tri-
bute to the work done by Dr. and
Mrs. Carter in their connection with
the Orphanage in the past years.

Professor F. M. Coleman, county
superintendent of education, then
told in a very beautiful and forceful
way of the contribution that Dr. and
Mrs. Carter had made to the spirit
and development of the city of Jack-
son through the years that they have
lived therein. He recounted the
struggles of the town in the years
gone by and showed how that, as
the type of citizenship grew to be

better and better by such contribu-
tions as Dr. and Mrs. Carter had
made, so grew the city to be strong-
er and stronger until it has come to
be the city that it is today.

Rev. Wayne D. Alliston, superin-
tendent of the Baptist Hospital, in
his usual able and unique way, then
spoke on the part that Dr. and Mrs.
Carter had in the development of
the denomination of Baptists within
the state of Mississippi. He touch-
ingly recounted some of the early
struggles of this Godly man and
woman and how, through hardship
and self-sacrifice, they had touched
the whole of the denominational life
throughout the state.

Next came Mr. A. W. Talbert,
who is chairman of the board of
deacons of the church. He recount-
ed in a splendid manner the spirit
of heroism manifested in these noble
souls of God during the years of the
planning, building, and development
of the Davis Memorial Church, which
is sometimes also called the Orphan-
age Church. After reviewing their
spirit of self-sacrifice which found
expression in their work and gener-
ous gifts to the cause which they
loved, he showed how that the lib-
erality of these splendid people was
far above the expectation of the
most liberal, and closed with the
suggestion that some day the church
should be named the Carter Memo-
rial Baptist Church.

After the presentation of some
gifts to Dr. and Mrs. Carter from
the church and a beautiful W. M. U.
pin to Mrs. Carter by the ladies of
the church, Dr. Carter talked for a
few minutes. It was a touching
time. The years were pulling strong
on his heart strings—and the chil-
dren and their love were pulling
harder—it was too much for the
kindness of his heart to bear—he
gave way—we all did! Tears gave
expression to those thoughts that
could not be expressed.

God bless you, Dr. and Mrs. Car-
ter.

BLUE MOUNTAIN COLLEGE NEWS

The B. Y. P. U.'s are continuing to
do some real good work. In most
of the Unions the grade is moving
upward and some have already al-
most reached the goal of a one hun-
dred per cent average. The nearest
approach to this goal was made last

Sunday night by the "Triple C"
Union, which had an average of
99%, followed close by the Non-Stop
Union with an average of 98. The
general average for all six unions
was 93.

Groups from the different B. Y.
P. U.'s went out in town today
(Thanksgiving) and carried baskets
of fruit and programs to the "shut-
ins". Those who went on these trips
enjoyed it very much, and report
that those whom they visited seemed
to enjoy it too.

The members of the nine Y. W.
A. circles in B. M. C. contributed
liberally to the box sent to the Or-
phans' Home.

The students and faculty were
very glad to have Dr. Roland Leav-
ell of Gainesville, Ga., pay B. M. C.
a visit and conduct the chapel ex-
ercises and noon-day prayer meeting
last Saturday. Dr. Leavell held a
most successful meeting here last
spring, and won the love and ad-
miration of everybody in Blue Moun-

tain it seems, and it was quite a
treat to have him come on a visit.

—Ruby Talbot, Sec.

FIRST ON RECORD

"What you all mean, Mr. Ling-
bergh made the first non-stop flight
of importance?"

Johnson: "Why he did."

Rastus: "No sech thing, wha'
about Moses' flight into Egypt?"—
Methodist Advocate.

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cordance, \$1.25; or with the words of
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anteed to please.

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A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Con-
vention in announcing a gift of \$25,000.00 from an esteemed brother
whose name is withheld by request, stands ready to issue life annuity
bonds to other donors to the fund and will thus build a million dollar
memorial to its late founder and secretary, Doctor William Lunsford.
The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern
Baptists should perpetuate the memory of William Lunsford, who
literally gave his life away for the Baptist preachers of the South.
His sacrificial life and death should call our people to some signal
deed of devotion—such as the gathering of a million dollars in An-
nuity Bonds.

"I should like anonymously to be the first thus to show my love
for him and for the Baptist preachers of the South, whom he loved
so well. That is the chief reason why I am sending you this \$25,000.00.
God grant it may be the first fruits of a great ingathering which shall
be a worthy monument to our beloved brother, and at the same time
serve to drive farther away from the hearts of our glorious host of
Southern Baptist preachers the haunting and paralyzing dread of
penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking?
We propose to erect this monument to Doctor Lunsford out of funds
coming to the Board through gifts of money on a life annuity basis
and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had
in sums as low as \$100 and as high as the friends of Ministerial Relief
may wish to take them. Liberal Interest Rates.

WRITE FOR FULLER INFORMATION

The Relief and Annuity Board

THOMAS J. WATTS, Corresponding Secretary
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(Continued from page 9)
ored mission as educators of youth.

Many of our teachers now realize that they themselves should be in good health, which in itself has a wholesome effect on the children. Quite independent of the great assistance a Public Health Nurse can be in a health program, her presence is also a constant reminder that health is a part of the school program.

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visits in the homes by the nurse should not be neglected, for many corrections of health defects will be made that otherwise would be neglected.

These are matters affecting the physical well-being of the children for which the School Board is responsible, such as the school site, the building, its equipment, ventilation, sanitation, etc., and while the teachers make the best of what they have, it may be that they cannot obtain what they consider necessary to safe-

guard the health of youth at a time when a proper start is invaluable to the pupil's future.

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27 And the boys grew; and Esau was a cunning hunter.

5 And the streets of the city shall be full of boys and girls playing in

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Specimen of Type

17 ¶ From that time Jē'sus began to preach, and to say, "Repent:



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23 And the prophet came to the King of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest at the return of the year the King

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21 But that ye also may know my affairs, and how I do, Tych'i-cus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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